

# CONVERSATIONS ON SPIRIT DIVINE.

## PART II



SWAMI VISHADANANDA  
SRI RAMAKRISHNA ASHRAMA  
SRI RAMAKRISHNA NAGAR, P. O.  
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# PREFACE

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It was about two years ago that the first part of the 'Conversations on Spirit Divine' was published by the author. This volume was also ready then to be sent to the press for publication, but the publication was delayed due to certain ununderstandable causes. Divinities who revealed spiritual secrets wanted to reveal certain facts unknown to the divine being who dictated these volumes and there was a fight between the divinity who dictated these books and others who wanted to disclose certain secrets of higher regions. It is said that divine powers are glories of cosmic Being existing in the region of cosmic consciousness to make adjustments in higher regions of spirit as and when such adjustments are needed. They declared certain adjustments ununderstandable by men of this world. Divine being who dictated did not want to publish such ununderstandable cosmic secrets affecting religious conceptions and therefore the fight went on for many days while writing this volume. At last the last portion about cosmic Godhood was dictated as declared by them.

The manuscript was given to the press about one and a half years ago. Due to other engagements, printing of this volume was delayed in the press. It is now completed and the volume is placed before the interested readers for their study. It may be asked why there was a fight between divine powers and the divinity who dictated these books. In this connection it is worth knowing that there are two kinds of divinities existing in higher regions to carry on cosmic duties. Eternal beings known as Nithyas and Divine Powers of the regions of cosmic consciousness are divinities of higher regions. Nithyas or eternal beings give revelations about Spirit and matter and Divine Powers give revelations about Godhoods. It is these Divine Powers that give realizations to devotees. God is only one and it is Spirit Divine or Sublime Divinity existing as all-embracing principle. Although it is said that the highest Brahman is Nirguna (bereft of all qualities) it cannot be so as it is stated by sages that nothing can come out of nothing. Brahman is the source of everything. It cannot be nothing inspite of the declaration that it is nothingness in a way. Brahman is the essence of everything and it is really Sublime Divinity. It is declared by these Divine Powers that Brahman is Nirguna or bereft of all qualities as they could not go

beyond the state of consciousness. They exist in the state of cosmic consciousness and perceive Brahman through consciousness only. Being puzzled they declared that Brahman is both Saguna and Nirguna in character. Really Brahman exists beyond the state of consciousness and all Divine Powers, in Sublime Divinity as essence of Knowledge and Bliss Absolute. Now it is clear that Brahman is not nothingness and that it is sublime Divinity and essence of Knowledge and Bliss Absolute. This Brahman shines, as existence infinitum and is the essence of everything. Gods and Goddesses are manifested glories of Brahman existing in lower regions as embodiments of divine consciousness as conceived by followers and devotees. It is now clear that these Divine powers are manifested glories of Brahman through material powers and they are making adjustments suited to changed conditions in this plane of corporeal universe. They give realizations to aspirants during meditations and they alone give realizations to souls of men who attain higher regions of Spirit. These Powers exist as different deities in the plane of God-consciousness to bless devotees or to give them joy divine. Real Nirvana or Kaivalya is attaining the state of Sublime Divinity beyond all consciousness and powers. Lower experiences are

within the states of Power Divine or Mother Divine and the soul of man existing there in trances of various divine powers experiences Brahman as perceived and conceived by him while in a human body. These Divine powers have declared that there will be certain new developments in higher regions of Spirit as lived and realized by Sri Ramakrishna in this plane of earth. These Powers say that the purpose of Mother Divine in appearing as Sri Ramakrishna and undergoing wonderful spiritual practices and attaining the goal of all religions is to develop a Cosmic Godhood acceptable by all religions. They say that in spite of differentiations of various kinds in this plane of earth, human souls will get enlightenment about oneness of God in the state of God-consciousness in the light of the declarations of Sri Ramakrishna that different religions are paths leading to the same God. They have revealed five states of existence where human souls can enjoy divinity in communion with personal God or impersonal principle and they say that such regions exist and developments will take place in those regions as they declare. These declarations are also included in this volume. Due to these fights there are unnecessary descriptions and repetitions in these books,

There is one secret to be noted in connection with this publication. The idea was to close the series of publications by bringing out this book, as the divine being who dictated is satisfied that he has brought out these books as he desired while in a human body. Now he says that he finds that he will try to dictate one or two volumes more in the course of a few years to describe super-zonic secrets about God and spiritual attainments. The author is placing this volume also before the Cosmic Divinity as an offering by the divine being who lived in this plane of earth under the name Swami Vivekananda.

**Swami VISHADANANDA**

THE AUTHOR

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# CONVERSATIONS ON SPIRIT DIVINE

## PART II

### INDIVIDUAL SOUL

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DISCIPLE:— Swamiji, you told me that there are individual souls existing in different planes of existence. It is declared by you that a human soul is evolved after passing through various lives in three kinds of bodies of plants, insects and animals. We do not have the impression that all these plants and trees are alive as human beings or animals. They are not animate beings although some of them appear as sentient. You have told me that all these souls are manifested as glories of Spirit Divine in vibrant state. Your description about the origin of the individual souls was that they go to utter darkness when they are manifested from that wonderful state of Spirit Divine. I could not get clear ideas about all these explanations at all. Will you kindly enlighten me on all these points?

SWAMIJI:— I have told that all individual souls are manifested from the vibrant state of Spirit Divine. I did not say that all of them go

to utter darkness after appearing from that wonderful state of Spirit Divine. There are different species of souls existing in different regions of spirit and I did not say that all of them are evolved by passing through various lives in different bodies as stated above. It is only a human soul that is evolved by transmigration through different bodies. Human souls reside in different planes of existence or in all the regions of spirit after passing through endless transmigrations in this plane of earth. Highly evolved human souls may reach the highest plane of Spirit Divine which is the source of all souls. But there are other species of souls existing in different planes of existence other than this corporeal universe. They are divinities and gods who are to look after the business of the cosmos. Such divinities do not go to utter darkness and get evolved by passing through transmigrations. They are existing as individual souls in eternity. There are special manifestations among human beings who are not passing through different transmigrations in different bodies. Sri Ramakrishna, Swami Vivekananda and many others are of that class of special manifestations. Incarnations of God are always special manifestations of divinity. There are some others who are born with such incarnations to carry on the

purpose with which incarnations appear. They are born from higher regions to associate in the play of the Lord of the universe. They also do not go to the plane of utter darkness to get evolved as men. Ordinary souls who are born from the state of cosmic consciousness or Mother Divine are appearing as individuals and as a result of the separation from the most divine state of the Cosmic Being, they go to utter darkness as soon as they are manifested. This plane of darkness is below the region of earth-elements. It is therefore treated as existing within the globe of the earth or other planets containing elements of earth of quintupled nature. Now you have come to know that all individual souls, either gods or divinities or any kind of living beings are born from the state of cosmic consciousness or Mother Divine. Gods and divinities do not go to utter darkness after they get manifested. They appear in those divine planes as glories of Cosmic Being. I have told you that there are divine manifestations taking place in this plane of earth also whenever there is a need for adjustments in different planes. Such great souls are treated as incarnations of God or wonderful divinities. Others go to utter darkness and then get evolved by passing through various lives in different species of manifestations in corporeal bodies.

DISCIPLE:— Do you mean to say that all kinds of evolutions take place in this corporeal universe only?

SWAMIJI:—Yes, all evolutions, manifestations and adjustments take place in this corporeal universe only. But, you know that divinities and gods are manifested only for higher regions of spirit. They do not come down unless they appear for special purposes in this plane of earth. These special manifestations do not undergo the usual process of evolution by passing through different lives. In one life such a divine being gets full divinity and glory manifested as the occasion needs. Ordinary human beings pass through a course of transmigrations in different bodies of plants, insects and animals before they become human beings. As soon as souls get individualized from the cosmic state, they go to utter darkness. From ethereal state of light they go to utter darkness of ethereal state. They exist in that state in infinite numbers and slowly they get manifested from darkness to light by germination as grass, plants and trees. Each soul passes through different lives taking up bodies of plants and trees till it is born as a sweat-born insect. A soul will pass through innumerable lives as insects. There are certain insects getting germinated underneath the earth, due to perspiration when

there is change of temperature during the change of seasons. Those species are to be treated as insects, born in the evolving stage of a life from germinating species to sweat-born species. Then there are other insects like mosquitoes and flies of sweat-born species and they will get evolved as oviparous creatures as birds, snakes and the like. We know that there are viviparous beings as animals and human beings evolved from oviparous beings. It is believed that a monkey will become a man as a result of further evolution. Individual souls pass through transmigrations and evolutions in this corporeal universe by passing through the above four kinds of bodies and at last attain the state of Spirit Divine. Not only this kind of evolution that is taking place in this corporeal universe, but all other kinds of evolutions in all planes of existence also are taking place as a result of the changes and developments taking place here.

DISCIPLE:— I do not understand what kind of evolutions will take place in the higher regions of spirit. I do not know if there are higher regions of spirit existing above this corporeal universe as you say. Modern people are of opinion that life will end when the life-force is extinct in the cells of the body of any being and there will be nothing existing as spirit after death. Protoplasm is

the substance that supplies life-force to a plant and life-cells supply that force to a living being in a body. When that force is not being supplied all, trees and plants will get destroyed and dry. Human body also will get decayed. I do not find the need for an individual soul existing in a plant or a body of an animate being.

SWAMIJI:—There are various powers existing beyond our knowledge. We do not know what all powers exist in the plane of earth itself. I have told you about different planes of existence where human souls enjoy the fruits of their past actions. Those planes are really existing. You may know that I myself had occasions during my life-time in this plane of earth to see departed souls and to talk with them. They requested me to bless them so that they will be lifted to higher regions of the spirit.

DISCIPLE— Is it not mere hallucination Swamiji?

SWAMIJI:— I too thought so at that time, but I prayed for their elevation. I did not have such experience thereafter. Now I know fully well that such souls exist even after death. You know that you hear me talking with you. I can show my form also before your mental eye, but you say that it is the result of mere associated

ideas and imaginations whenever you see my form. You have seen my photos and those forms appear before you from your own impressions, that is your view. I do not want to say that there is no possibility of seeing such figures manifested from those impressions. But you hear me talking on various topics hitherto unknown to you. Not only that, you know that I myself get new revelations in material science as I go on dictating these books. You cannot deny these facts. Sri Ramakrishna's life is an authority to prove divinity, divine beings, gods and also departed souls as He has seen all of them. There are different planes of existence existing in the glory of Brahman who shines through different states of matter developed as the result of different vibrations taking place in the cosmos. I have already told you that the spirit exists in sublime glory as absolute divinity only. It is existence infinitum in eternity. By its own will it becomes vibrating and as a result of vibrations, cosmic matter is developed from the selfsame spirit and that matter is known as neutron or Moolaprakrithi. The plane of existence known as Parasakthi Mandala or neutronic plane or the plane of spirit and matter in union is getting developed at that stage. Vibrant state of spirit pervading the neutronic plane of existence develops vibrated state of matter known as

electronic and protonic state of existence known as Vidyunmandala or Chinmandala in Hindu occultism. This plane of electrons and protons in vibrant state develops various powers in that state. Different elemental powers and elements are developed. Wonderful powers known as electricity, life force and different divine powers known as gods and souls are also manifested as glories of that state. These elemental powers, elements and divine powers are the glories through which the Spirit Divine shines as different planes of existence known as Brahmaloaka or Vaikunta, Thapoleka or Divyaloka, Janarloka, Maharloka, Swargaloka, Bhuwarloka, Bhooloka and Pathalas according to Hindu conception. These planes are evolved from the state of divinity itself in order of developments.

DISCIPLE:—I do not understand the meaning of your explanations about the course of developments.

SWAMIJI:—It is indeed very difficult to understand these intricate problems as they are beyond our understanding. It is only through revelations that we can get some ideas about this cosmos in spite of all our knowledge about matter.

DISCIPLE:—Why swamiji, now we have scientific process of analysing and finding out secrets



about all that is visible and invisible. Can they not find out all these secrets by researches?

SWAMIJI:—Science can find out all secrets about this corporeal universe, but it will not be able to make researches concerning matters of super-zonic regions. Courses of developments are meant for producing different planes of existence where the soul of man can reach and exist. The highest region of spirit is Brahman according to Hindu conception. That sublime state of divinity known as Spirit Divine or Brahman becomes wishful of manifesting as this cosmos and that wish produces vibrations in spirit. The state where vibrations originate is known as Parasakthi Mandala where inert matter known as neutron or Moolaprakrithi is developed. It is a wonderful development as it is Spirit Divine, the essence of consciousness or intelligence that is getting manifested as inert matter and as it is vibrant spirit that is getting manifested as a substance without any vibrations in it. This state of spirit and matter in union is called Parasakthi Mandala or neutronic plane. Vibrations in spirit develop that mass of substance of neutron as two substances known as electrons and protons. These are in vibrant state and are negative and positive charges of the wonderful cosmic power. Different powers develop from this cosmic power and they are

manifesting this cosmos and all that is within it. Electricity, life-force and such other cosmic powers and also elemental powers are developed as the results of vibrations in that electronic and protonic plane. This plane is called the plane of cosmic consciousness or the plane of Mother Divine or Vidyunmandala. Both these planes together is called Vidyunmandala or Saguna Brahman. Due to vibrations in elemental powers, fine elements are developed and they are sky elements, air elements, fire elements, water elements, and earth elements. Divine ether becomes sky of elemental character and divine Prana becomes air of pure elements. Due to the momentum of vibrations in these two elemental states, fire elements are developed. There is a sphere of infinite existence known as Adithymandala or the sphere having the influence of the sun and that sphere is mainly having pervasions of all these three kinds of elements. Combination of fire elements and air elements develop new kinds of elements known as water elements. There is another sphere in the lower stage of cosmic evolution known as Chandramandala or the sphere having the influence of the moon having pervasion of water elements also along with the other three kinds of elements. From these water elements a new kind of elemental state is developed and that state is known as the sphere of earth.

Earth element is a development from water element in the course of the evolution of the cosmos. Due to further vibrations, five kinds of quintupled elements are developed and this corporeal universe is manifested from these quintupled elements. Now you have known about four different spheres of cosmic existence of Vidyummandala (electronic plane), Adithyamandala (sphere of the sun), Chandramandala (sphere of the moon) and Bhoomandala (sphere of the earth). In atomic planes of existence there are divisions in the higher regions of the spheres of the sun and the moon. The highest among them is Brahmaloaka or Vaikunta or the plane of God-consciousness. That glorious state is full of sublime divinity and pristine purity. There is no contamination of any kind there. There are two more lower divisions in that sphere of the sun and they are having influence of the moon and probably there will be contamination of water elements in those states. The highest plane of existence within the sphere of the moon is Maharloaka where there is the influence of sun and as such divine in a way. Swargaloaka or heaven is the middle one and that is within the influence of the moon only. The lowest one is Bhuvarloaka within the sphere of the moon and that state is having influence of the earth and the corporeal universe of quintupled elements. Half of that plane is having pervasion of quintupled elements

and that portion is considered to be within the sphere of the corporeal universe.

DISCIPLE:— Swamiji, you have not mentioned anything about the ethereous plane of darkness in these descriptions. Where do they exist?

SWAMIJI— They exist within the globe of earth only.

DISCIPLE:— It is stated in Puranas that there are seven planes of existence within ethereous darkness. Are they all within this earth?

SWAMIJI— All of them are within this globe of earth. There may be other globes also made of quintupled earth elements. Ethereous darkness exists within all of them. You can understand that such darkness is a region within the globes made up of earth elements. According to the conception of human consciousness, human beings after leaving this corporeal body may have the experience of hell in that lower region if they are sinners. You know that a human being will have a state of consciousness created by the mode of life and actions in this plane of earth. Those who led pious lives will have divine consciousness and those who led sinful lives will have sinful consciousness. Hindus have conceptions of hells of

different degrees of miseries and they go to such states after death if they are sinners. All those different planes of experience are within this earth only.

DISCIPLE:— Swamiji, you tell me now that Hindus will go to such planes of miseries. Do you mean to say that others will not go there even if they are sinners?

SWAMIJI:— Others also will go to such dark planes of existence and have miseries experienced. All human beings will have certain conceptions of the hell and they will have experiences according to their conceptions and notions.

DISCIPLE:— I have heard that certain societies believe that sinners will be doomed to perish or be in eternal hell. If our conceptions and notions are causing our experience of hell this belief of eternal damnation will become true to those who believe such a religion.

SWAMIJI:— Those who do not believe in the existence of hell also will go to this state of ethereous darkness after death. All animals and other creatures also go to that state of darkness after leaving corporeal universe. They remain in that state and following natural process of evolution they take up new bodies in this plane of earth. Human beings who are not spiritually

evolved also go to that state of darkness and take up new bodies according to their karmas (past actions and mode of life). But, these souls do not have experiences of hell as they do not conceive of such experiences. Those who have such faith alone will suffer in hells. Others will remain in ignorance and utter darkness after leaving the corporeal bodies and be born again in this plane of earth and have fruits of their actions. It is true that human beings alone are answerable for their Karmas (actions) of this life here. Other souls pass through the course of natural evolution till they become evolved as men.

DISCIPLE:— Why swamiji, animals also do bad Karmas (actions) such as killing and biting and do you mean to say that they do not get punishments from God ?

SWAMIJI:— God does not punish any. Animals harm other living beings due to their natural instinct. They have no discriminative faculty developed in them. Highly evolved creature is man and he is bestowed with a power of intellect called discrimination. His internal organs of consciousness, intellect and mind are well developed while the external organs of an animal alone are well developed. Animals are not capable of discriminating between rights and wrongs while

men are capable to do so. Further, human beings are guided by divinities by giving revelations of knowledge suited to different ages and places. In spite of all these if human beings are committing sins after sins, they are punished in hell. It is revealed by angels or divine powers that human beings are answerable to their own karmas (actions in life). Those who violate the injunctions of scriptures revealed by divinities will be punished as declared by divinities.

DISCIPLE:—May I take for granted that those who do not believe in God or any religion or in the existence of a soul in man are free from such punishments. If our conception is the cause of our future experiences, will that prove that due to want of conception there will be no existence of a soul in man? Non-existence of a soul denounces the theory of transmigration also.

SWAMIJI:—It is not mere conception of an individual alone that will give him future life and experiences of heaven and hell, but it is his conception based on revelations and experiences of great sages and prophets and also realisations of divine beings like Sri Ramakrishna. They declare that we are to believe in the existence of a soul in us and different planes of existence of spirit. By mere ignorance of the existence of anything it will not become null.

DISCIPLE:—Do you think swamiji, that there is eternal damnation of the soul of man as believed by some?

SWAMIJI:—Nothing in this world will perish and nothing will come out of nothingness. Something new may develop from something already existing. We see a wonderful existence in a human being as consciousness. According to scientific theory annihilation means dissolution into the original substance from which something is developed. You can now understand that self consciousness of a human being is to dissolve into the substance from which it is originated, if there is eternal damnation for a human soul.

DISCIPLE:— According to your description human souls are manifested from the state of Cosmic Being or in other words, from the state of cosmic consciousness. Dissolution into that cosmic state means Nirvana or salvation. I am afraid to conceive that a terrible sinner who goes to hell can attain salvation of a higher order by melting away into cosmic state of consciousness. I am in darkness about the glory of the individualized state of consciousness in a living being. All our scriptures declare that even a grass or a plant has got an individual soul in it. But I do not find the same kind of consciousness manifested in all of them.



SWAMIJI:— You can see growth in all plants and trees as well as animate beings. Every day you see that cows are grazing in the ground but there is no end of the growth of grass in that ground. Similarly you see that branches of trees are chopped regularly for collecting green leaves for manuring cultivation and yet those trees grow vigorously. All these are sufficient proofs to show that there is a power of growth in all plants and trees that is not existing in inert matter. That power is called life-force and that is being supplied by something ununderstandable.

DISCIPLE:— Swamiji, you told me that protoplasm supplies life-force. Now you say that it is supplied by something ununderstandable. I am in need of having clear conception about all these secrets.

SWAMIJI:— I told you that life-force is a power developed from the most wonderful cosmic power. This life-force shines in a sentient being, being fed by protoplasm. Life-cells are working in the body of an animate being in blood and this wonderful power known as life-force is shining through them. In plants and trees this power is supplied through protoplasm and the power of growth is the result of this supply.

DISCIPLE:— Who supplies this force and the substance called protoplasm in a plant? Probably it is the nature that is doing all these wonderful developments even in a plant. Nature means Prakrithi or matter and if it is capable of doing all these, is there any necessity of accepting the existence of anything called spirit?

SWAMIJI:— It is true that something unknown called nature supplies everything needed for the development of all that we see and know as existing. Nature does not mean mere matter. The word nature denotes a sense meaning the particular character of an object meant by us. We are now considering the life of a plant and in this respect, the word nature denotes the particular character of that plant. In fact the nature of a plant supplies protoplasm and the needed life-force for its growth.

DISCIPLE:— Probably you may say that mother earth supplies food for the plant and that food is the source of the supply of protoplasm in a plant. Life-force works through protoplasm and the plant or tree is growing. Where is then the need for the existence of a spirit in a plant?

SWAMIJI:— It is in the glory of the spirit that all these developments are going on. It is its nature. The nature is of the spirit. Don't you

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see that a tree is growing even after chopping its branches? Some trees grow even after cutting at the stump and some do not grow if they are cut at the stump. You can see that all kinds of grasses grow if they are chopped at their stump. The nature of the spirit shining through different mediums is seen shining in various ways. It was described by me that the individualized souls are existing in the state of darkness and slowly they get evolved by appearing in this corporeal universe in four kinds of bodies. Grass is supposed to be the first manifestation of a body of such a soul in this corporeal universe. Although sentient, grass is not an animate being. It has no life manifested in it. There is only life-force working in the body of a grass and there is a power of life existing at the root only. That power is in utter darkness and as such there is no consciousness developed in a grass. Life-force is shining in the body as a glory of the life that is existing in utter darkness. You know that it grows even if it is chopped thousands of times, but it dries away as soon as it is rooted out. There are some kinds of grasses growing from pieces of roots if left underneath the ground. That shows that that variety is not having a centre of life even evolved in them although they grow in the glory of the spirit that exists in darkness.

DISCIPLE:— Swamiji, you said that the individualized souls are having different bodies of different categories. Now you say that some kinds of grasses or plants or trees grow from roots and if a piece of root is lying under earth, that will sprout out in the glory of the spirit that pervades in darkness. I am in darkness and I do not understand the distinction between these varieties.

SWAMIJI:— The glory of spirit is ununderstandable indeed. Yet we have to grasp something from all these developments. Don't you know that there is no law of nature working in uniform order even in the species of bodies developed out of germinations? Grass is developed by germination from underneath the earth. Some grow from root and some others grow from stump and again some others grow from seeds only. Varying are the laws reigning in different kinds of plants and trees. Individualized souls exist in utter darkness only and in their glory life-force is working in the bodies of grass, plant and trees. There are of course, centres of life in the roots of all bodies of grasses, plants and trees that grow fixing their roots within the substance of earth. They grow in a wonderful manner as glories of the spirit spreading life-force throughout their bodies being supplied by protoplasm that is produced by

the juice existing all over the tree or the plant. There is no manifested centre of individual soul in a plant or tree although it is growing in the glory of the spirit known as life-force.

DISCIPLE:—Swamiji told me that life-force is supplied by protoplasm. Now you say that it is the glory of the spirit. I do not know if you mean the spirit that is pervading in the plane of darkness or the individualized state of the soul. Will you kindly explain so that I can have a clear grasp of these intricate problems.

SWAMIJI:—It is very difficult to understand all these points as all these are beyond our understanding. In the glory of the spirit that is pervading in the plane of darkness these individual souls try to come out of darkness to light. Spirit pervading the plane of darkness is the power that brings up different mediums for those individualized souls to come out to light. In the glory of that spirit various mediums are originated from darkness as grass, plants and trees and again in the glory of that spirit these individual souls get evolved through such mediums. It is the glory of the spirit pervading in that plane that a wonderful power called life-force is manifested in all these plants and trees and is being fed with protoplasm. Each individual soul may be conne-

eted with each plant or tree, but these souls do not exist in them. In the glory of this individual soul there appears a centre of life in each plant at its root and the wonderful power called life-force makes the tree growing. It is the play of nature or the glory of the spirit pervading in that region that makes difference in germination through root or stem or the seed.

DISCIPLE:—Do you mean to say that all these plants and trees are growing as life-force is working in them and without the presence of souls in any of them ?

SWAMIJI:—It is the glory of the soul that is shining as a centre of life in each of them and again it is the glory of the spirit that is working as life-force in all of them. No individual consciousness or individual soul is manifesting in any plant or tree.

DISCIPLE:—Do you mean to say that the individual consciousness alone is the individual soul ?

SWAMIJI:—Yes, the individual consciousness alone is the individualized state of a soul. There is cosmic state of consciousness existing as a wonderful glory of the Spirit Divine in vibrant state. This Spirit is indivisible Existence infinitum. That is the state of Saguna Brahman or

Divine Mother of the universe. It is from this state that all souls and Gods are manifested. The cosmic state of consciousness of the Cosmic Being is also existence infinitum. Innumerable centres manifest in that cosmic spirit with I-consciousness and they are called individual souls and Gods. Gods and divinities known as eternal beings exist in the higher regions of the spirit and individual souls appear in utter darkness. Although appearing from the state of cosmic consciousness, these souls exist in an unevolved state in infinite numbers in utter darkness. Slowly they get evolved by natural course in the glory of the Cosmic Being. This evolution takes place by having transmigrations through different bodies. From darkness to light is the process of evolution and we see that these souls exist in utter darkness before shining through any bodies. Even after possessing a body after germination the individual soul is in darkness as in the case of a grass or plant or a tree. The soul exists in darkness only while a plant is growing in its glory known as life-force activated by a centre of life in the root of the plant which is also glory of the spirit or the individual soul.

DISCIPLE:—Swamiji, you have explained all particulars about grasses plant and trees, but you have not mentioned anything about water-born

sedge, lilies, lotuses and similar bodies of germination.

SWAMIJI:—They also exist in the glory of the spirit pervading in the state of darkness. You know that earth element is a development from water element, as I have described and you can very well see that there is darkness only within the depth of water. Those plants also grow from the depth of water and come up to light. They are also ruled by the same law of nature.

DISCIPLE:—Am I to understand that there is no soul existing in a plant or a tree and all such bodies exist in life-force that is stated as a glory of the spirit ?

SWAMIJI:—Yes, there is no consciousness developed in any of those bodies as the individual soul is in utter darkness in that stage.

DISCIPLE:—I do not understand how a spark of the spirit can become enveloped in darkness. Spirit is described as sublime light of knowledge.

SWAMIJI:— You have misunderstood my statement that the individual soul is a centre in spirit and that as such it is Brahman, the Absolute. I did not mean that it is a spark of the spirit. It is only a centre manifested in spirit.



In the glory of the spirit innumerable centres appear in spirit with I-consciousness in cosmic state of consciousness and these centres are called individual souls. Again in the glory of the spirit this centre of 'I' ness develops as wonderful individual consciousness with its glories of intellect, mind and senses. This centre of individual consciousness is a soul. It is originated from cosmic state of consciousness and during the period of existence as an individual soul it is having individual consciousness that identifies itself with causal, astral and corporeal bodies till at last it attains cosmic state of consciousness. But, just after originating, the centre of 'I' ness goes to the plane of utter darkness. Slowly it gets attached to the life of a grass or a plant in the glory of the spirit pervading in that plane of darkness and gets evolved as I-consciousness from that state of utter darkness. While attached to the life of a grass or a plant, that centre is in darkness and there will be no I-consciousness manifested. There are certain species of insects developed while a transition is taking place from the life of germination to the life of sweat-born insects. These are white ants, rain flies originating from earth, some kinds of ants and such other insects.

DISCIPLE:— There are certain varieties of mushrooms growing out of earth. Are they to be treated as plants?

SWAMIJI:— No, they are not plants. They are also lives manifesting in the glory of the spirit during this transitional period. During the course of transition the soul passes through various transmigrations in various bodies and lives of very short duration. Some of the above insects also live for a short period of time after manifesting in light. You can see that those rain flies run after lights and in that attempt they give up their bodies. Probably they get a meagre I-consciousness developed which was hidden in darkness so far, and they are running after light as light was their source known as cosmic consciousness. But they have no intelligence developed in them as we see that they jump in to fire in spite of the heat radiating around. After passing through transitional bodies of short duration, these souls manifest in sweat-born bodies of insects such as mosquitoes, flees, flies and worms. Both plants and insects are born as a result of germination, but insects multiply by laying eggs as well and at last they evolve as oviparous insects.

DISCIPLE:— Swamiji, plants and certain insects are born as a result of germination. Am I to understand that there is no influence of the soul of each individual plant or insect in the birth of such bodies.

SWAMIJI:— You may understand that all these germinations and originations of the bodies take place in the natural course of developments. When a body is fit, a soul will appear in it as directed by the ordaining power whom we call God. In the glory of that power, individual souls suited to each body will appear without any selection. As soon as it fixes its root in the earth, the centre of life appears in the root of a plant as a glory of the individual soul connected with it. This soul gets evolved in course of time by passing through transmigrations in various plant-lives and then enters into an animate body. These transmigrations take place as a course of evolution till the soul enters into a human body. From utter darkness this individual soul evolves as I-consciousness and then slowly develops by manifesting individual consciousness, intellect, senses and mind. There is nothing of these developed in grass or plant or a tree except life-force. We see in an insect that there is a vague centre of consciousness, as it is afraid of the loss of its own life. That I-consciousness is well developed in a bird and probably there is a vague manifestation of intellect and senses in them. All the inner organs and senses are developed in animals in various degrees. You will see that all

these developments are fully manifested in a monkey which is to get evolved as a human being. Then again in a human life, the soul has to get wonderfully evolved till it becomes capable of having super-conscious experiences. Individual consciousness gets manifested and shines through different centres known as intellect, mind and senses during the course of developments and it is withdrawn from, senses, mind and intellect during the course of spiritual practices. After withdrawing it from all these centres, the attempt of the individual is to get beyond individualized state and to attain the state of Brahman, the Absolute. During that attempt, the individual passes beyond all states of consciousness and attains super-conscious experience of Brahman.

DISCIPLE:— It is a very interesting description indeed. I do not understand why such individualized souls should manifest from cosmic state of consciousness and go to utter darkness where there is no consciousness at all and then slowly get evolved as you described above. It is funny indeed to hear that this soul passes through transmigrations in various bodies of four kinds of origin to get fully developed and evolved by manifesting consciousness and then again making that consciousness manifested through different centres of intellect, mind and senses as we see in a highly evolved human being and that

at last goes beyond all states of consciousness after withdrawing from different centres of consciousness. Does the soul gain anything by passing through all these stages?

SWAMIJI:—Hindus say that it is the Leela (play) of the Lord. It may be the nature of the spirit that it is getting individualized and passing through all these stages.

DISCIPLE:—Swamiji said that the individualized soul goes to utter darkness where there is no consciousness at all. You have described that the soul passes through different stages of evolution and at last passes beyond all limitations and all states of consciousness. I suppose that sublime state as you say is equal to utter darkness where there is no consciousness at all. You have described that the soul has to pass beyond all states of consciousness by undergoing spiritual practices and I believe that unconscious and super-conscious states are one and the same.

SWAMIJI:—There is vast difference between these two states. One is utter darkness while the other is light of bliss. There is no consciousness in the state of darkness as the consciousness itself is enveloped in darkness or ignorance. During nights we are enveloped in darkness, but at that time we are not in ignorance. We know that we are

in absolute darkness and ignorance while we are in deep sleep. Similarly we will be in utter darkness and ignorance when we will be in the plane of darkness. It is the glory of the spirit pervading in that plane that leads and guides us during the process of evolution. The existence of the individual itself is not known at that period.

DISCIPLE:—If the existence is not known by the soul itself and by other souls in that state of utter darkness, what is the good of believing that such a state is existing?

SWAMIJI:—You may or may not believe the existence of such a state, but in spite of your belief or non-belief, that state is existing in the glory of the Cosmic Being or God. All individual souls except divinities and Gods pass through such a state. The only difference between divine beings and ordinary beings is this, that divine beings do not pass through these process of evolution.

DISCIPLE:— May I know who these divine beings are?

SWAMIJI:—I have told you that there are innumerable divinities existing as eternal beings in the plane of God-Consciousness to carry on cosmic business, just as human beings carry on the business of this corporeal universe. In fact it is these

human beings who are carrying on the business of this world for the sake of other creatures also. You know that human beings protect wild animals, tame animals and even fish and other creatures of different waters in a way. Men can destroy all living beings by their scientific knowledge. Similarly there are divine beings residing in higher regions of the spirit to carry on cosmic business. They exist and in their glory things go on in different planes of existence.

DISCIPLE:—You described about Yakshas, Kinnaras, Atidevas, Bhairavas and others of lower planes of existence. I suppose that all these divinities are of the same class.

SWAMIJI:— Yes, all of them are of the same species, but there may be difference in the manifestation of their glories due to the state of vibrations in those planes. Duties of these divinities also may differ according to the<sup>10</sup> need of the plane of existence,

## GOD

DISCIPLE:— We conceive of different personal Gods as existing in the plane of God-consciousness. Are they also of this class?

SWAMIJI:— No. They are of a special class having wonderful divine glories manifested in them. You know that Vishnu is a personal God although He is considered as all pervading spirit Divine. There will be difficulty to conceive an all-pervading spirit as a personal God. Vishnu is in fact, spirit Divine pervading in the plane of God-consciousness, but as a glory of that spirit there is a manifested personality existing as conceived by devotees. Devotee's conception is based on his knowledge based on scriptural announcements and declarations of persons who have realizations in Samadhis. In fact these conceptions originated from divinities who revealed divine knowledge to ancient sages and prophets according to the need of the age. This wonderful personality of Vishnu is not an individual soul of the class of divinities who carry on the business of the cosmos. Although these divinities are all-knowing and all-powerful, they cannot be all-pervading as they are individualized souls. They get inspirations from the Cosmic Being and thereby they know what their works are. Manifested personality of Vishnu exists



in the plane of God-consciousness only as a glory of the Cosmic Being who pervades the plane of God-consciousness also. As he has no individuality, He has no wish of His own.

**DISCIPLE:—** Vishnu is considered to be the protecting aspect of God. Swamiji says that He has no wish of his own. If there is no wish, He cannot have any duty as well. How can I take Him to be the protecting power of this universe?

**SWAMIJI:—** The Cosmic Being is the protecting power. Creation, preservation and annihilation are done by Him only. Hindus conceive these aspects as different Godhoods under the names Brahma, Vishnu and Maheswara and attribute different forms and personalities to all of them. All these forms are conceived as revealed by divinities as I told you. All of them are glories of the Cosmic Being only. They exist in manifested form, so that devotees can enjoy the glory of the Lord. Cosmic Being may talk or act through them if and when needed. That power can appear in any manner as you see in the life of Sri Ramakrishna. He used to talk with Divine Mother, play with Her and get directions and guidance from Her. The glories of personal Gods are of a higher order than the glories of divinities who are individual souls.

DISCIPLE:— These Gods and divinities are residing in higher regions only. I do not know if any of them can come to this plane of earth also.

SWAMIJI:— Yes, they do come. You have heard of many divinities and divine powers residing within and talking with Sri Ramakrishna. They come to this plane of earth to give revelations to sages and saints. It is a fact that these divine powers can give various kinds of realizations to divine souls. They can appear before them as personal Gods to give realizations. You know that there are Yakshas residing in certain places. They are from the ethereous plane just above the plane of earth.

DISCIPLE:— What are their duties? Why do they come to this plane of earth?

SWAMIJI:— They exist in eternity to do the work of protecting places of religious importance and also to help human beings in their attempt of spiritual practices. Just as human beings are seen bereft of all moral codes they also wander at times without any duties. It is at this period that we see them showing lights in the sky.

DISCIPLE:— Who gives them such duties?

SWAMIJI:— They too have their Lord among them. The most divine and powerful among

them will be their Lord. They will get inspiration from Cosmic Being and such a one will be installed as their Lord. He is the person who directs others to carry on certain duties in this plane of earth. They themselves exist as divinities in heaven and all other planes beyond that. Human souls go to the plane of heaven and other planes beyond that, to realize the results of their actions in this plane of earth and reside there till the effect of their Karmas are exhausted. It is those divinities who are to maintain those planes of existence in their own glory. They spend most of their time in meditation on their Lord or on Cosmic Being. They have no other need like human beings as they have no gross bodies.

DISCIPLE:— Is there no distinction of sex in them? I have heard that Yaksha is a male and that there is Yakshi as a female.

SWAMIJI:— Yes, there are Yakshis who are supposed by men to be females. You know that the sex distinction belongs only to gross bodies. They have no such bodies, except astral bodies of light divine. Really there is no sex in them. Human beings who lived in gross bodies will have sex ideas while they live in astral bodies also. Insects, birds, animals and all other animate beings

of this plane of earth are having sex ideas while living in this plane of earth and as a result of such identifications with different bodies of males and females, sex idea is deep rooted in departed souls. All our scriptures declare that it is necessary to go beyond sex ideas to be released from the bondage of the soul. These divinities have no such ideas about sex and no identification with bodies. They are divine beings with divine consciousness. It is our conception that causes their appearance as Yakshas or Yakshis although they have no such distinction.

**DISCIPLE:—** Puranas speak of a class of divinities called Apsaras and again there are Goddesses and divinities called Sakthis. Do they not exist?

**SWAMIJI:—** They exist for those who believe in them. It is the glory of Brahman to have innumerable divine beings existing in different planes. They may appear as we consider or conceive them to be. The class of beings known as Apsaras is meant for giving enjoyments to human souls who reside in heaven. It is only a dreamland full of dreams of sensual pleasures. Human souls who go there, enjoy in company with these divinities just as we enjoy in dreams. Really they have no sex. You know that you can dream as a king while you are a beggar.

Goddesses and divinities known as Sakthis are also spirit only appearing as we conceive. But due to the conception of Hindus of time immemorial, these divinities exist in the plane of God-consciousness as individuals manifested from the cosmic state of consciousness. These are called Gods and Goddesses.

DISCIPLE:— I want to know who these divinities are and what their real functions are.

SWAMIJI:— You have heard of divine powers talking with Sri Ramakrishna. They appear from cosmic state of consciousness known as Cosmic Being and exist in the state of God-consciousness. They also participate in the Leela (play) of God in revealing spiritual truths to divine incarnations, while eternal beings (Nithyas) alone give such revelations to sages and saints.

DISCIPLE:— What is the difference between these divinities of two classes ?

SWAMIJI:— One is to reveal eternal knowledge and the other is for special revelations suited to the time being. Eternities give revelations of eternal knowledge and these special powers appear from Cosmic Being, reveal knowledge for adjustments needed at a particular age and disappear into cosmic state of consciousness. These powers exist as glories of deities known as Kali, Durga,

Lakshmi and others as manifested powers of those deities as long as those deities exist as manifested personal Goddesses. It is the duty of these powers to glorify the personality of each deity to their votaries to give them joy.

DISCIPLE:— It is stated in our sacred scriptures that God exists in His pristine glory in the plane of God-consciousness. Is He also an individualized soul like divinities ?

SWAMIJI:— He is not an individualized soul. He is a manifestation existing in cosmic consciousness as its glory acting as directed by the Cosmic Being. Our prayers and worships reach the Cosmic Being and we get rewards from Him only.

DISCIPLE:— What is the difference between Cosmic Being and cosmic state of consciousness ?

SWAMIJI:— Cosmic Being is the spirit that pervades the whole cosmos, while the cosmic state of consciousness is the manifested glory of the Cosmic Being. It is the consciousness working in the consciousness of all of us and it is again the manifested state of the intelligence in spirit. This consciousness is really the nature of the spirit and it is the form of the Cosmic Being. Sri Ramakrishna was worshipping a Cosmic Being

who is beyond all differentiations of caste, creed and colour. That is really the state of God. It is this God that is really worshipable as all human beings are equal to that God.

DISCIPLE:— May I take, that all souls will become one with this Cosmic Being after getting highly evolved by passing through various transmigrations and spiritual practices ?

SWAMIJI:— No one can become evolved as Cosmic Being. It is stated in Githa that all souls exist in eternity. Krishna says to Arjuna that Himself and Arjuna had innumerable lives in the past in every cycle or kalpa and that He remembers all those lives while Arjuna is incapable of remembering. That shows that new cycles are reproductions of the old ones and all souls will exist as individual souls in eternity. That is the belief of a section of Vedanthins, while others believe that highly evolved souls will become Brahman. It is probable that a few who are evolved as Brahman may become one with Brahman and others may remain immersed in cosmic state of consciousness during the period of dissolution or Pralaya. During the period of next cycle all of them may manifest again as before.

DISCIPLE:— Do you mean to say that all those who remain in cosmic state of consciousness

immersed in meditation, on the dictum 'Aham Brahmasmi' (I am Brahman) also will have to pass through the course of evolution by undergoing transmigrations in various bodies during the period of every cycle?

SWAMIJI:—No, I did not mean that they will have to pass through the course of evolution. They have already got evolved by passing through various transmigrations. All souls are born from this Cosmic state of consciousness and they exist in eternity till they get evolved as Brahman. I told you that the individual soul is manifested from cosmic state of consciousness although the spirit is Brahman itself. Saguna Brahman or vibrant state of spirit is Brahman, the Absolute in a state of vibration or wishfulness. The highest principle is beyond all vibrations and is existence infinitum. It becomes wishful and as a result, vibrating. Vibration in Brahman does not mean that it is moving swiftly in wave form, but it only means that it is manifesting as glories. Wonderful power called consciousness is a glory of that wonderful spirit in vibrant state. Cosmic spirit is having cosmic state of divine consciousness manifested as its glory due to wishfulness or vibrations. This vibrant state of spirit is called Cosmic Being and its consciousness is cosmic state of consciousness.



It is from this cosmic state of consciousness that different powers are getting developed. Cosmic intellect, cosmic mind and cosmic vital force (Prana) are manifested from this cosmic power only. The wonderful power known as life-force is also developed from this cosmic power. All Jeevas or individual souls and Iswaras or Gods are manifested from this cosmic state. God-consciousness is a manifestation from this state of consciousness only. Cosmic intelligence or cosmic intellect is predominant in the state of Brahmaloaka or the plane of God-consciousness where individual consciousness will be in communion with personal or impersonal Godhoods according to individuals' conceptions.

DISCIPLE:— If an individual is having the conception of a personal God as mere emblem of all-pervading spirit, what will be the state of his experience there?

SWAMIJI:— He will experience as he conceives. He will meditate upon his chosen ideal and then immerse into impersonal spirit by diving deep into meditation. That impersonal Godhood was known as Brahman in ancient days and as such, the plane is called Brahmaloaka. Personal deities are nothing but glories manifested from that impersonal spirit.

DISCIPLE:— There are incarnations of God residing in that plane of existence according to your descriptions. Have they individualized existence?

SWAMIJI:— Certainly they are individualized beings. You know that Sri Ramakrishna said that the incarnation for a particular age will be reigning power of the plane of God-consciousness.

DISCIPLE:— The Lord of Vaikunta is said to be Vishnu. How do you say that an incarnation for the time being will be reigning over the plane of God-consciousness?

SWAMIJI:— Yes, Vishnu is the name of the impersonal Godhood of the plane of God-consciousness and the personal deity known as Vishnu is only a glory of that power manifesting in that plane. It is the same power of impersonal Vishnu that appeared as Lord Rama in this plane of earth as an incarnation about eight or ten thousands of years ago. After His life in this plane of earth He became the Lord of Vaikunta to rule over the sphere where Hindus reside. Due to change of time, new adjustments were needed and we see that the same Rama reincarnated as Lord Krishna manifesting full glory of the Lord in this plane of earth. After His life-time He became the Lord of Vai-

kunta. Lord Rama is also existing as a glory of Vishnu to bless His votaries when they attain the state of God-consciousness although the plane is ruled by Lord Krishna. Sri Ramakrishna said that the same soul is now appearing as Ramakrishna. You can understand from these facts that He is to be the head of Vaikunta hereafter.

DISCIPLE:— Swamiji, you said that Lord Rama became the Lord of Vaikunta about eight or ten thousands of years ago. We have no knowledge of the state of Vaikunta before that period. Is there any possibility to know who was the head of that plane before that?

SWAMIJI:— It is very difficult to know about pre-historic facts. You have to be satisfied with whatever knowledge we get as revelations. I shall tell you what I understand from my revelations now. In the beginning of the age or in eternity, there is the existence of a manifested state of divinity in Brahman and that state of divinity appears as Nara and Narayana as conceived by Hindus to reveal spiritual knowledge to human society in the beginning of every cycle. These divine manifestations exist in the highest plane of existence known as Parasakthi Mandala or the state where spirit

becomes wishful and vibrating and matter gets developed as neutron or Karana Sakthi or Moola-prakrithi. This state is called Parasiva Man lala where sublime state of divinity reigns and divine knowledge is getting manifested. This divine knowledge is treated as the divine aspect of Siva who gives salvation. This Nara and Narayana appear as divinities before the first man in every cycle to teach him language and to reveal spiritual knowledge by acting symbolical dramas as Guru (preceptor) and disciple.

DISCIPLE:— Hindus believe that there were two sages Nara and Narayana residing at Badarinath, in Himalayas immersed in spiritual practices. Your revelations do not corroborate this belief.

SWAMIJI:— I do not say that there were no sages living under those names. I have told you that there will be evolutions in the regions of spirit as a result of divine manifestations in the corporeal universe. Similarly there will be developments in the corporeal universe as a result of divine manifestations in the highest region of Spirit Divine. These divinities who exist in eternity as manifested glories of Brahman appear as human beings to make adjustments in this plane of earth as directed by Cosmic Being as you see in my own case at this age. I was born as a

sage known as Nara Brahmarshi in this land of India in ancient days and the other divinity also was born as my disciple under the name Narayana to reveal Upanishadic knowledge. In those days there was no practice of worshipping human beings as Gods, although the preceptor was treated as God Himself. Those divinities were manifested from the state of Cosmic Being to reveal spiritual secrets to human society of this plane of earth and they were probably residing at Badarinath. They returned to the highest plane of existence after their life and work here and are existing in deep meditation and Samadhi. Even now the place of Badarinath is being treated as a sacred place by Hindus on account of these sages. Subsequently two more great souls were born to reveal further secrets in spiritual science and they are also existing in that highest plane of existence in deep meditation and Samadhi. You have heard that Sri Ramakrishna went to higher regions of spirit in an exalted state of Samadhi and found certain divinities in the highest state of existence as glories of those planes. His understanding was that one among them was Nara Brahmarshi about whom I have described now. Sri Ramakrishna approached him and requested to come down to this plane of earth to do certain

works for Him. All these facts are recorded in the life history of Sri Ramakrishna as stated by Him. You may know that the same divinity known as Nara Brahmarshi was Swami Vivekananda who dictates these books to you. Although Narayana Brahmarshi who was Nara's disciple was always in meditation in that exalted state, his glories were born as sages on many occasions. Adinarayana was one such manifestation in this plane of earth. Nobody knew then that such things are taking place in this universe and as such, the society did not worship them. This great personality attained the plane of Vaikunta and he was existing as the head of that state of existence as a living personality. Divinities revealed spiritual knowledge to sages of ancient India and said that Narayana is the head of Vaikunta and they glorified Narayana in many ways. Thus, Hindus of ancient India worshipped Narayana as the head of the plane of Vaikunta. There were many manifestations as glories of Vaikunta Narayana or the spirit pervading in that plane to carry on divine duties. Mahanarayana, Tripadnarayana, Kapila, Vyasa and others are such glories of Vaikunta Narayana. Impersonal Godhood of Vaikunta was thus known as Narayana while there was a manifested personality with the soul of Adinarayana shining in that pers-

onality as the Lord of Vaikunta. This personality was called Vishnu or Narayana by sages of India as they got revelations from divinities.

DISCIPLE:— Swamiji told me that the divine being known as Narayana who was a disciple of Nara was manifested as Narayana in Vaikunta as he became a sage in this plane of earth. Do you mean to say that all Gods of Vaikunta are to take birth in this plane of earth before they become manifested in the plane of God-consciousness?

SWAMJI:— No, I did not mean so. Those who are only to remain as glories in that plane of God-consciousness may manifest in that plane only. But those who are to be the heads of different spheres of sects and religions are to be individualized states of divinities as living personalities. You know that Lord Christ is the head of the sphere where Christians reside and prophet Nabi is the Lord of the sphere of the plane of God-consciousness where Muslims reside. Similarly Lord Krishna is the head of the sphere of the plane of God-consciousness where Hindus reside. Heads of the spheres will always be living divinities while other Gods will be glories of the Cosmic Being.

DISCIPLE:— There are followers of Lord Siva, Lord Ganapathi, Mother Divine and other

personal Gods among Hindus. I have heard that there are bigoted followers of Siva and Vishnu who cannot tolerate to hear other's name even. If Lord Krishna is the Lord of the plane of Vaikunta for Hindus, do you think that the followers of Siva or Mother Divine will worship Him?

SWAMIJI:— These differences exist manifested in this manifested state only. In the plane of God-consciousness, the consciousness of each individual soul will be immersed in God-consciousness. Followers of different Godhoods will be residing immersed in the consciousness of their Chosen ideals. You know that those personalities of Godhoods reside there as glories of the Cosmic Being. They will be enjoying sublime beatitude in the presence of those Gods. But living heads in whose glory divine powers carry on the cosmic business will be those who manifested in this plane of earth as divine incarnations or divine personalities. Sri Ramakrishna appeared from cosmic state of consciousness as special manifestation of divinity and He declared that the power that was Rama and later on Krishna is this Ramakrishna. That means that He was a combination of all these powers. It was also declared that He was from the highest plane of sublimity as He saw in a vision. Although the same power



is pervading everywhere when it is appearing in the plane of God-consciousness, it may have differentiations of names and forms. To get beyond these differentiations and to make suitable adjustments in different regions of spirit as needed at this age, this Yugavathara (incarnation of this age) had to manifest from cosmic state of consciousness. Consciousness at this stage is cosmic in character and is beyond all differentiations of time, space and causation. Consciousness in the state of atomic plane (plane of God-consciousness) will be having differentiations as the plane is ever radiant with fire elements instead of electrons and protons of the cosmic state. Names and forms exist in the state of elemental powers only. The need of the time is the evolution of a cosmic Godhood acceptable to all castes and creeds alike. Sri Ramakrishna was such a wonderful manifestation to supply the need of this age. You know that the soul of Lord Krishna was also in Him to make adjustments and also to make a spiritual renaissance for which He tried in those days through the most wonderful message known as Geetha. Lord Krishna was the head of Vaikunta and as such, He has to manifest in that plane in sublime glory after achieving all the needed adjustments in this plane of earth. It is noteworthy here that the one and the same God who is to protect this

universe is appearing again and again in this plane of earth to make adjustments and evolutions according to changed conditions of this world. It is again noteworthy that there are not many Gods for Hindus as some others think. Multi-Godhood is only to satisfy the mental conditions of various classes of devotees while real Godhood is one and one only.

**DISCIPLE:**—There are followers of Siva, Ganapathy, Kali, Durga and other Gods even now in India. They are supposed to be different entities having different duties in the cosmos. How can I understand that there is only one Godhood for Hindus ?

**SWAMIJI:**—You have known that there are various names and forms of God who are residing in Vaikunta. They are all glories of the same power known as Vaikunta Narayana or Vishnu. Vishnu also is a glory of the cosmic power who is all-pervading divinity. Cosmic power when it is shining in the plane of God-consciousness is known as Vishnu. This divinity is in essence the substance with which all these universes are made of. There is an existence as the basis of all these visible and invisible cosmos and that is Spirit Divine. That spirit in vibrant state is called Cosmic Being. All personal Gods are mere glories of that Cosmic Being and are residing in the plane of God-consciousness. You can very well under-

stand that there is only one God although appearing in various forms. Siva is said to be the Lord of Mother Divine who is reigning over the plane of cosmic consciousness and He is considered to be the Lord, who bestows Mukthi (salvation) to human beings. But devotees conceive of a Siva with matted hair, snakes as decorative ornaments, leather as clothing and so on and such a Siva is to reside in the plane of God-consciousness only as a glory of the Cosmic Being. Salvation is attaining the state of cosmic consciousness by following the path of knowledge. Knowledge is said to be the nature of Siva and that is the reason for considering Siva as the Lord who bestows salvation to all human beings. There is another conception that Siva is a great Yogi and the Lord of the Power Divine whose manifested state is known as Kundalini in Yogic language. Similarly Mother Divine is the Cosmic Power in the form of sublime light of knowledge. Knowledge is Siva and its glory is Mother Divine. I need not say that Mother Divine is not a personal God although Hindus conceive of many aspects of Mother with forms. All of them reside in the plane of God-consciousness as glories of the Cosmic Being to give realizations to devotees. In fact there is only one Godhood existing in this cosmos. All personal Gods and Goddesses with or without forms are mere glories of that wonderful Powe

Divine. Human beings conceive certain Gods and Goddesses having special powers as in the case of Kali and Subrahmanya and they get such realizations in the plane of earth being manifested from the Cosmic Being. If they attain the plane of God-consciousness they may have such experiences there within themselves.

DISCIPLE.—There is no distinction between caste, creed and colour in the state of cosmic consciousness. We have difference between religions and Godhoods while we are in this plane of earth and also you say that there will be such differentiations in the plane of God-consciousness as well. The man is nothing but the effect of his past actions and experiences according to your descriptions. I am puzzled as to how this state of differentiations are got over.

SWAMIJI.—You are mistaken in considering that the man is the effect of all his past actions and experiences. Individual soul is spirit in essence. I told you that there is a centre of 'I'-ness existing in eternity in the cosmic state of consciousness. There is possibility of having difference of opinion as regards the existence of the individual. Some say that the individualized state of soul exists in eternity and some others say that it exists till it attains the state of Brahman. In any case the essence of the soul

is spirit only, although its consciousness is getting manifested through electrons, protons and atoms in different stages. Man in fact is spirit and he exists manifesting the glory of spirit through different bodies in different planes of existence.

DISCIPLE:— Spirit is unconditioned and indivisible. How can it exist as individualized soul?

SWAMIJI:— Spirit does not get conditioned as an individual soul. Spirit is all-pervading existence in its most exalted state. When it is manifested as vibrant having wonderful light of knowledge, it appears as cosmic existence as manifested glory of Spirit Divine. In that glorious state there appear innumerable individual souls with I-consciousness. In fact I-consciousness is the state of individual soul in that exalted state. If that is annihilated by meditating upon cosmic pervasion or by meditating upon a point and then by annihilating that point also, the entity known as a human soul becomes Brahman, the Absolute.

DISCIPLE.— May I take for granted that Lord Buddha meditated upon a point and then got that point also annihilated? His declaration that there will be nothingness when one attains Nirvana may mean this annihilation of I-consciousness.

SWAMIJI:— Certainly He annihilated 'I'-consciousness by meditation and attained Nirvana. His declaration that there will be nothing existing in the state of Nirvana means that this 'I'-consciousness is annihilated. You can very well understand that there will be no experience if there is no 'I'-consciousness existing. The highest experience that I am Brahman is attained by the individual soul in the most exalted state of divinity known as Nirvikalpa Samadhi and is, while maintaining a meagre 'I'-consciousness. By attaining the highest Samadhi (super-conscious experience) alone one can get over all differentiations.

DISCIPLE:— Sri Ramankrishna declared that a soul will exist in a body in the state of Nirvikalpa Samadhi for twenty one days only. What does it signify?

SWAMIJI:— It was a declaration made by Him as a result of revelation that he got about the state of Samadhi that He was having. If one goes beyond that state, one will not return to this plane of consciousness any more. You may ask now about Lord Buddha's experience as He declared that there is nothingness in Nirvana. He attained Buddhahood and made this declaration. Buddha means enlightened one and that state is attained by having wonderful revelations. You

know that Brahman, the Absolute is the essence of knowledge and bliss. One who has realized the state of Brahman gets revelations of Truth in the glory of Brahman. Lord Buddha cannot exist and establish His Dharma (religion) after attaining Nirvana or nothingness by spiritual practices. In the highest state of Nirvikalpa Samadhi He might have got revelations of Truth and then declared that there will be nothingness at last. That is certainly the highest realization that one can attain while in a human body. Enlightenment is the state of Brahman in vibrant state and that state is called Chinmandala or electronic plane. Sri Ramakrishna's Mother Divine is that wonderful state and He got all revelations from Her. Buddha's state after getting enlightenment was really the state of Sri Ramakrishna after His Nirvikalpa Samadhi although both of them followed different paths. Sri Ramakrishna followed a path known as devotion and yet combined with knowledge. Buddha might have followed a path known as knowledge and underwent practices of meditations on a star of light or a glittering point. During the course of that practice He might have got enlightenment and revelations about the Truth as He desired.

**DISCIPLE:—** There is a state known as God-consciousness where the soul of man can experience divine joy in the company of his chosen

ideal. If there is only one God existing as you described, is there possibility of having experiences of different Godhoods in that state?

SWAMIJI: — You know that Sri Ramakrishna had experiences of different Gods and Goddesses during the period of His spiritual practices. He could see and talk with Gods and Goddesses and He expressed that he could feel the presence of divine beings much more intensely than that of human presence. He was ever in trance and His trance was of devotional nature. Devotees alone can see Gods with forms. Sri Ramakrishna's trance was of a peculiar nature as it was having knowledge revealed by way of symbolical experiences. He got impersonal aspect of Mother Divine realized and then realizations of personal deities with forms. This realization itself shows that the impersonal Godhood is manifesting as personal Gods through devotion. He had all kinds of experiences during the course of His practice till he realized the highest Brahman in Nirvikalpa state of Samadhi (highest spiritual experience). This kind of Nirvikalpa state is the highest experience of Brahman, the Absolute beyond all limitations of time, space and causation. All kinds of differentiations culminate in this state of oneness in the absolute principle known as Spirit Divine.



DISCIPLE:—During the state of trance one may have such experiences. It may be a state of mind that imagines and experiences wonderful spiritual symbols or they may be hallucinations. Some people think that all that we experience in the course of our spiritual practices are mere hallucinations and some others think that they are symbolical experiences of spiritual secrets. But those aspirants who undergo all these practices think that they are having true realizations of divine states. I do not know how to find out what is what.

SWAMIJI:—Yes, it is certainly very difficult to understand the science of all these spiritual realizations. I did not believe what Sri Ramakrishna told. He was having wonderful experiences of divine beings and also wonderful states of Samadhis. Seeing that I was doubting His statements He transmitted that state by mere wish to me also. In spite of such wonderful experiences I could not get convinced in those days. Now I know that there are states of existence where the soul of man can remain in wonderful trances of various nature. There is a plane of existence where there is darkness prevailing and in that state, the soul of man may remain in a state of dream full of miserable experiences. You know that men are having a particular kind of trance in

this plane of earth, full of worldly desires. There are ethereal planes of existence just above this corporeal universe where the same type of trance prevails. There is a plane of existence known as heaven where these desires got fulfilled as a result of the nature of our actions done during the lifetime in a human body. Some people may have divine tendencies and they may have trances of divine nature in higher planes of existence. Hindus believe that there are some such states of existence beyond heaven and the highest among them is Vaikunta where they can have realizations of their chosen ideals in human forms. The plane of Vaikunta is of wonderful divinity and all human souls who go there will be immersed in a divine state of consciousness and in that state of trance they will be having experiences of divine bliss. There will be different deities existing in that plane of existence as glories of Spirit Divine and the soul of man in trance will see them, talk with them and have associations with them in divine ecstasy as Sri Ramakrishna used to do while in this plane of earth. This experience in trance will be much more intense, than the experience here. Those who do not get such experiences may say that these realizations of spiritual aspirants are mere imaginations or hallucinations.

DISCIPLE:—May I think that there is a kind of trance in the state of cosmic consciousness also?

SWAMIJI:—Yes, There is a different kind of trance in that state as it is beyond all names and forms. The soul residing there will be having the experience that I am cosmic existence. If there is a conception of Cosmic Godhood that will be the experience of consciousness of the individual in that state. One who has no faith in God may have the consciousness of a cosmic existence and be in communion with such a state.

DISCIPLE:—Do you think Swamiji, that a person having no faith in God or in any religion can also attain that state of sublime beatitude?

SWAMIJI:—Yes, if one is prepared to undergo practices of concentration and meditation on cosmic expansion of light of knowledge and bliss, one will certainly reach that state of beatitude. You may call that cosmic existence as God, Brahman or Spirit or anything you like, but if you want to be beyond all differentiations you are to fix your mind on a cosmic pervasion of light of knowledge and bliss. Those who go beyond all differentiations will be in sublime beatitude. If you have religious conceptions of Godhoods you will be getting guidance and help from divine beings who reside in the higher regions of spirit as you see in the

life of Sri Ramakrishna. He used to get instructions and guidance from divine powers throughout His life.

DISCIPLE:—I think that in the state of Brahman beyond all kinds of vibrations, the trance will be of a different nature.

SWAMIJI:—In the state of the highest principle known as Brahman there is no trance of any kind. It is existence infinitum without any experience. Those who can go there will become one with that state of existence. But I will tell you that there is very little possibility of attaining that state by ordinary human beings. They reach the cosmic state and remain in communion with the Cosmic Being. The difference being that they keep meagre I - consciousness and enjoy the nectar of bliss in communion with the sublime state of divinity.

DISCIPLE:—I like to know something about the state of Brahman, the Absolute which is the highest principle.

SWAMIJI:—It is the state where there is nothing existing. It is again the state where everything exists in His glory.

DISCIPLE:—What a wonderful state! You have contradicted what you said in one breath and

I am in a puzzled state to understand what you said.

SWAMIJI:—It is not that I am contradicting what I said, but it is only the truth that I have stated. Brahman is beyond everything and yet it is everything. It exists in itself and all other things exist in it. I cannot describe what it is. You have asked me to describe about a thing that is indescribable. In olden days Rishis (sages) used to conceive of a heaven full of joy and blessedness. They thought that such a heaven is the goal of human soul. Due to evolutions in the ideas of human society, the conception of heaven also evolved. Indra, the Lord of mind was conceived as the presiding deity of that plane as heavenly happiness was conceived as the highest sensual enjoyment. As ideas became evolved, the society could not be satisfied with the conception of an Indra as the head of the highest state where the departed souls existed. They extolled Indra as the highest God and the plane of heaven as the highest abode of God. Slowly that state was known as a lower state where departed souls enjoyed sensual happiness under the reign of Indra. Then they conceived of a higher plane of existence known as Brahmaloka where souls of human beings enjoyed divinity, being in communion with formless state

of Godhood. Vedas declare this state as Brahmaloka as the conception in those days was that the soul of man remains in that state in meditation on formless state of God known as Brahman. Those descriptions are based on the facts that we can gather from Vedic literature. These Vedas as we see now are in Sanskrit language spoken by Aryans in ancient India. Historians say that these Aryans migrated from north-eastern region of land outside India, thousands of years ago. Probably there was another language before the advent of these people. We do not know anything about that language and Vedic literature existed in that language as the language existed at that time was mere spoken language. Thus we see an evolution in the conception of Godhood and the state of existence in higher regions. The conception about God as Indra became evolved as Brahman, the Spirit beyond conception. Later on, it was found that the society at large could not conceive of such a state of Brahman and therefore sages declared that the plane of Vaikunta or Brahmaloka is the state where personal Gods exist. They declared that Vishnu or Narayana is the presiding divinity of that plane and He is considered to be the power divine which protects the universe. Rudra is another deity residing in that plane who

is the bestower of wealth, prosperity and salvation. Lakshmi, Saraswathi and Maheswari are similar deities conceived by Vedic sages as representing certain divine aspects of Godhood of Vaikunta. Vedic sages got revelations from divine beings and they declared these truths through Vedic Manthras (sacred syllables) for the good of the society. Due to evolutions in the conception of Godhood in course of time, Vedic declarations evolved a Godhood beyond these personal deities and that is known as Brahman. They thought that Brahman is the principle that is the cause, sustaining power and attainable destination of all human souls and that that principle prevails in the plane of Brahmaloaka beyond the state of personal Godhood. It is in fact the real state of affair in that region of spirit now. The path leading to the state of Brahman was said to be spiritual knowledge. Those Vedic sages declared that by doing Vedic Karmas (sacrifices) also, human souls can attain a state beyond death and birth. That state is real Brahmaloaka where the Spirit Divine prevails. The soul of man may remain there in deep meditation on Spirit Divine or in a state of divine joy due to the effect of Vedic sacrifices. Later on, it was revealed by divinities that there is a plane beyond that state of Brahmaloaka where there is the existence of Spirit Divine

in vibrant state and that state is known as Vidyunmandala or Saguna Brhaman. Spirit beyond vibration was treated as Brahman, the Absolute and this principle was declared as the fourth Pada (region) of Brahman. Saguna Brahman was treated as the third Pada (region), Brahmaloaka or Vaikunta or the plane of God-consciousness and different states of God-consciousness and also all mental planes of the Cosmic Being were treated as the second Pada and all other planes below that were treated as the first Pada of Brahman. Brahman exists in its own glory in all these four Padas. You can see that all these evolutions took place during Vedic period and that Upanishads declare divine knowledge about Brahman or Spirit Divine. During the latter part of the Vedic period there was a new development of a spiritual science known as Thantric system. They accepted all these views, but declared that the basic principle is Brahman and its vibrant or manifested state as power is Sakthi. This Sakthi is getting developed as lower Padas of Brahman as stated above. Epic age was only to evolve personal Gods with forms to supply the need of the age. Side by side with Aryan culture there was a wonderful development known as Dravidian culture in the land of India. Sages and saints in the southern part of India evolved out a wonderful God-hood known as Siva Jnana Jyothis.



They did not follow Vedic literature in those days. Ancient sages of South India were followers of the path of knowledge or Yoga. They were really far advanced in spiritual knowledge than the sages of North India in pre-Vedic age. They were pure Indians and the knowledge about Spirit Divine they got revealed was wonderful indeed. They were not followers of Vedic sacrifices, but they were having Yogic practices and Thanthric system of worship before those systems were known to Aryans who migrated from north eastern direction. This race mixed with pure Indians while they were staying in Kashmir on the way to India and learned spiritual knowledge and practices from Indian sages there. Kashmir was a land of religious culture in that age. These Aryans came to the plains of Indus and it was at this period that they got Vedic revelations. Till their advent, the aborigines of North India were following some kind of crude religion as we see in the valleys of Himalayas even now. It was only in the south that there was a kind of highly evolved conception about Spirit Divine. During the time of Rama there was a highly evolved conception about spiritual truths in North India as we see from the discourse between Vasishtha and Ramachandra. That shows that Aryans became well advanced in spiritual practices before the time of Rama.

DISCIPLE:—The epic of Rama's life was written about three thousand years ago according to historians, I believe. How could the author know all those details of discussions that took place about eight or ten thousand years ago?

SWAMIJI:—You may not believe if I say that these details are supplied by divinities who have wonderful powers to reveal spiritual truths. You have heard that Sri Ramakrishna used to talk with divine powers during the period of His spiritual practices. Such divine beings appeared and revealed these details to sages who wrote these epics.

DISCIPLE:—Can we believe such stories as stated in those epics?

SWAMIJI:—It is stated in those scriptures that they are written with a particular purpose. As those abstruse philosophical discussions of Upanishads and other scriptures became un-understandable to ordinary men of the society, those teachings are introduced through historical personalities and their lives. Such literatures are known as epics. There are mythological stories also known as Puranas. They are symbolical in character and explaining abstruse teachings in a lucid manner through mythologies. These scriptures speak of

super-human beings about whom we know nothing. Such stories are described by these divine powers and many of them may be symbolical in character.

DISCIPLE:—They could have revealed spiritual knowledge through historical incidents.

SWAMIJI:—We need not look into the historicity of the stories. They are to engage our attention towards something beyond our conception. Those teachings brought out through mythologies may be of very great use.

DISCIPLE:—I cannot understand why such round about explanations are needed to give us spiritual teachings. Can they not give direct explanations?

SWAMIJI:—They have done so through revealed knowledge known as Sruthis. But due to the incapacity of human intellect to grasp those teachings, these divinities took up round about methods to disclose spiritual truths. Most of the Upanishads also contain such symbolical explanations of truths. But they may be small and petty incidents to describe abstruse teachings. You know that Kenopanishad and Kathopanishad speak of such incidents. Agni Vidya or fire worship is described in some of the Upanishads through such stories. Importance of life-force is explained in

some of the Upanishads through petty stories. These divinities exist in eternity as glories of Brahman and they make all adjustments needed, and reveal spiritual laws suited to each particular age.

DISCIPLE:—Well Swamiji, I believe that Sanathana Dharma or eternal spiritual truths are existing. I cannot understand new revelations suited to different ages.

SWAMIJI:—Eternal spiritual truths are existing without any change, but growth of consciousness of human society takes place in adjustment with the change of time. Time, place and causations are predominant factors prevailing on these divinities to reveal spiritual knowledge to sages and saints of this plane of earth. You can see from different leaders of religions and sects that these divinities reveal spiritual laws in contradictory manner to some of them.

DISCIPLE:—Probably it is they who caused the growth of different religions and sects.

SWAMIJI:—Yes, it is their play. They want differentiations to exist.

DISCIPLE:—Experienced men of the world can bring out spiritual laws after proper consideration.

Why should these divinities play to keep up differentiations ?

SWAMIJI:—Differentiation is the law of nature. These divinities are interested in the upkeep of this cosmos just as human beings are interested in the upkeep of this world. Experienced human beings may try to make adjustments and frame new spiritual laws according to the need of the age, but these divinities will play in their own way and their adjustments and revelations will find a place in the society and will be followed by men for a longer period of time. Sri Ramakrishna lived in a temple at Dakshineswar, near Calcutta without making any attempt at establishing any institution or organisation to spread the message of truth that He realized during His life-time. He was always being guided by Mother Divine and other divinities in all matters spiritual and material. It is they who gave Him spiritual revelations. Don't you think that it is wonderful that we see within a few years after His departure from this plane of earth that His message is being spread far and wide while other organized societies under eminent leaders became almost inactive within this period ? These divinities work wonders through divine mani-

festations, saints and prophets and such adjustments and new orientations will last till they find another adjustment necessary. These are the powers who reveal spiritual truths according to the need of the time and place.

DISCIPLE:—Yet you say that they reveal spiritual truths according to the need of the time and place. Truth cannot change according to our need. You say that Aryans came from north eastern side of India. Again you say that their need was not in conformity with the need of the original Indians. I am confused to think of all these statements.

SWAMIJI:—Yes, it is confusing indeed. I know that you cannot conceive of such a truth that is changing according to the need of the time and place, but it is true that these truths change according to the need of the society. You know that there is a belief that there is no need of changing our name when we embrace the vow of Sanyasa. Really by this change of name one feels that he is a changed man. It is in fact the same truth, the same principle that is existing in an individual as soul and yet he is feeling that he is a changed entity by changing his conception about his entity. By accepting certain vows he becomes free from duties of family life even. He need not

do sacrifices of any kind after becoming a Sanyasin and he feels freedom from such injunctions of scriptures.

DISCIPLE:-These are not truths of spiritual realms.

SWAMIJ:-Yes, these are truths. Divinities make such adjustments only. Eternal truths remain as they are. I mentioned that there is difference between spiritual laws of Aryans and ancient inhabitants of India. Aryans came from north eastern side of India, probably from Russia and China. They are known as Mangolians in these days. Historians say that Mangolian blood can be traced in Indians. It was probably fifteen or twenty thousands years ago that these Mangolians migrated to India. They were probably making discoveries of new places where human habitation is possible. You see even now people of Russia are making such experiments in this corporeal universe. Racial mentality of Mangolians is ever interested in making experiments and in those days, ancient Mangolians might have migrated to India in search of material comforts. As a race they were material-minded and you will see such declarations and prayers in Vedic Manthras (sacred syllables). India was spiritually advanced before their invasion and it is stated in

Vedas that the first man himself was spiritual in India. Original Indian was probably talking a different language, as the language of Aryavārtha (place where Aryans lived in India) was said to be Sanskrit, meaning improved and purified language. We do not know the language that was spoken by Mangolians in their native place in those days. When they came to India, the local language was probably something similar to Sanskrit and they might have made it improved as Vedic Sanskrit.

DISCIPLE:—I have heard that Pali was the language of India before Sanskrit was introduced. Is it not correct ?

SWAMIJI:—Pali cannot be the language before Sanskrit. You know that Lord Buddha lived two thousand and five hundred years ago and the language in which His message was recorded was Pali. Vedic period was probably eight thousand or more years ago and you can imagine that Pali cannot be a language from which Sanskrit was developed. Pali was also a language that existed in India at the time of Lord Buddha. Aryans came to India fifteen or twenty thousand years ago and they settled down in the Indo-Gangetic plain in North India. Ayodhya is a place in U. P. within this area where Lord Rama was born. He was considered to be an Aryan and His dynasty was



known as Surya Vamsa or that of the worshippers of the Sun. There was another dynasty known as Chandra Vamsa, that of the worshippers of the Moon. These were two sects among Aryans under these names. Those who considered heaven as the highest destination to be attained belonged to Chandra Vamsa and those who considered Brahmaloaka as the highest destination belonged to Surya Vamsa. You know that the highest plane in the sphere of the Sun is Brahmaloaka and the highest plane in the sphere of the Moon is heaven. In those pre-historic periods Aryans were following Karma Mimamsa (Vedic sacrifices) and they were aspiring to attain either heaven or the plane of Brahmaloaka as a reward of such sacrifices.

DISCIPLE:- These Mongolians were called Aryans, I suppose.

SWAMIJI:-Mongolians styled themselves as having higher status than original Indians and they called themselves as Aryans. The meaning of the word Aryan in Sanskrit is men of higher status. Indians were treated as commons and these new-comers styled themselves as Aryans or Lords. These Aryans fought with native Indians for years together and drove them to southern part of India. Yet it is to be noticed that these new-comers became a mixed society of Mongolians

and Indians. India, before the invasion of those Mongolians was prosperous and highly spiritual and also highly evolved in material science. Aryans learned all these sciences from Indians after coming to India only. Vedic revelations were received much earlier than their invasion to India, but those truths were known in that old language only. There were innumerable sages in India before this invasion and they were highly evolved souls in spiritual science. You have heard of a king named Mahabali who ruled India ages ago. He was treated as an Asura as he belonged to the class of original Indians. He lived in this world much before Rama and it was before the invasion of Mongolians. You can imagine how pious he was from mythological statements and you may take it for granted that there were many such Rajas in India. No one can know the conditions in this world of fifty thousand years ago or even before that. These divinities reveal some kind of knowledge about the conditions in those days. It is enough if we know that India was highly cultured and evolved in all branches of science before the advent of Mongolians. You can understand these facts from the descriptions about Lanka in the epic of Ramayana. You can also understand the glory of India by those descriptions about the sages of India whom Lord Rama met in different

parts of South India. Rama was an Aryan king and the fight with Ravana may be considered as a fight between Aryans and non-Aryans. But due to the glory of Rama, all those Indians who lived in the south joined Rama in conquering the Asura king Ravana. From all these descriptions you can understand that India in ancient days was much advanced in spiritual as well as in material science and Aryans came and settled down in India only after thousands of years after the beginning of this cycle. It is they who brought out Vedic literature in Sanskrit as the language of Sanskrit was a development of the ancient language of India. It is unfortunate that we haven't got the remnant of any literature of those golden days or any trace of the language of pre-Sanskrit age. From Dravidian literature you can understand that the ancient method of spiritual practice was a kind of yoga of a rigid discipline and their realizations gave enlightenment on the highest principle known as Ananda Jyothi (light of bliss and knowledge). Most of them ventilated their feelings of divine joy through poems revealing occult knowledge. Peculiar character of those poems is that they are inspiring with thrilling joy and devotion and elevating our consciousness to a higher region of spirit if we sing with devotion and attention. This indeed was the religion of ancient India.

DISCIPLE:-Am I to understand that those Vedas are revelations received by sages of ancient India of the period before the invasion of the Mongolians?

SWAMIJI:-Vedas are knowledge existing in eternity. Since the beginning of time this Vedic knowledge is existing. Sages of ancient India were getting revelations of divine knowledge from time immemorial and they used to make adjustments also suited to different ages. They were having revelations in their own language according to time and place. You can now understand that those sages who existed before the time of Mongolian invasion had their own Vedic knowledge as revealed by divine powers. After the invasion of Mongolians they also got acquainted with Vedic literature of ancient India and it can be understood that they tried to assimilate those teachings and to live accordingly. As a result of these practices sages among them too got revelations as others were getting in ancient India.

DISCIPLE:-I wonder how these divinities talk with people who speak different languages.

SWAMIJI:-I have told you that these divinities are glories of Spirit Divine. They are wonderful divine powers of God or Spirit Divine and are of divine origin. They are having wonderful

power of consciousness as they are existing in the state of cosmic consciousness. They can understand all vibrations of the consciousness of all living beings as all are existing in the glory of the Cosmic Being. There is no language or name or form in that state of existence. Human beings can understand all vibrations of the consciousness of such divinities if meant for them in the style and language of each individual. It is therefore possible to hear divine knowledge from these divinities by different sages and saints in their own style of language.

DISCIPLE:—You said that these divinities exist in the plane of God-consciousness. Now you say that they exist in the state of cosmic consciousness.

SWAMIJI:—Yes, they exist in both these planes. All of them are manifested glories of Cosmic Being although they exist in different planes. It is these divinities who are revealing divine knowledge.

DISCIPLE:—Do you mean to say that these Vedas and Upanishads are not the original words of God?

SWAMIJI:—Vedas mean knowledge divine. Knowledge divine is revealed by God. The first man himself may have had some kinds of revelations about God, soul and this world. But those

ideas need not be in Sanskrit only. The word 'Samskritham' means rectified, improved and purified. Name of the language itself presupposes another language that existed before the development of a language known as Sanskrit. We do not know anything about that language.

DISCIPLE:-Swamiji said that the first man got revelations about God. I suppose that it was Manu. If it was Manu, his writings are in Sanskrit. Is it not a proof that the original language was Sanskrit ?

SWAMIJI:-You know that Śruthis or revealed knowledge pre-existed Smrithis or laws of Manu and others. Manu is considered as law-giver in India. It is only after getting revelations in spiritual knowledge that one can think of any law that will help us to attain the goal of life as revealed by God. You can imagine that Manu cannot be the first man and his language cannot be treated as the original language of India. He introduced his Smrithi (book on Hindu law) during Pauranic age. There are many more such books on Hindu law introduced by eminent men of the society. These are not treated as revealed knowledge. It is clear that these scriptures are introduced by these great personalities for the good of the society in India. Manu might have lived long

ago, but the present book is written in Sanskrit language of a later date as we see clear expressions of ideas unlike Vedic language.

DISCIPLE:—I wonder how the first man in India learned any language as there was no one to teach him. If there was any beginning for this universe of ours it is sure that there was a first man born. He cannot be bleating like animals. How could he talk and with whom? How could pro-creation proceed on?

SWAMIJI:—We are in ignorance about the beginning of this universe. It is existing since time immemorial. Taking for granted that there was a beginning you have to accept that there was possibility of creating a pair at the outset so that procreation will go on. There are divinities existing in eternity who can teach languages and reveal spiritual knowledge to them. You may know that these eternal beings can possess human beings and carry on work in the beginning as they are interested in the upkeep of the cosmos. First pair may find wonderful glory of God manifested during their life-time as they are not entangled with material bondages. Slowly they get contaminated by their associations with things of this world.

DISCIPLE:—You have told me that man is an evolved being from the life of a monkey. The first man may be an evolved state of a monkey.

SWAMIJI:-Not so. The first man may be a manifested divinity in this world. You know that it will take crores of years for an individual soul to get evolved from the state of darkness to the life of a monkey or a man. It cannot be believed that this world existed without human population at any time. It is better to believe that the Lord of the universe created all species in the beginning and left them to procreate further.

DISCIPLE:-It may be a wonderful beginning. God might have created man from His own being as Christians believe.

SWAMIJI:-Yes, God creates this universe from His own Being only. That is what Hindus also believe. Some believe that Brahman wished this universe to be manifested and as a result of that wish this universe and all that is within got manifested from Brahman Himself. Some others believe that there is the existence of three powers known as Sathwa (goodness), Rajas (power of activation) and Thamas (inertia) in equilibrium in a wonderful power called Mahamaya. By the wish or will of Brahman or God these powers become vibrant and the result is the manifestation of various powers, energies and elements. These elements are the cause of this universe and all that exist in it.



DISCIPLE:- This is not what I asked. How could the first man be born without a father and mother.

SWAMIJI: God is the father and he is the mother of all. He can create in any manner he likes. By his wish a human pair can appear from Himself. There is no use of discussing all these points as we cannot prove as to how the first man was born. In the glory of Brahman all these wonders take place.

DISCIPLE:- I have heard that Nara and Naravana were the first human beings appeared in this plane of earth. Can it be true?

SWAMIJI:- Both of them are males and as such they cannot procreate human species in this world. They may be divinities manifested in the beginning to teach language and reveal knowledge. They were not human beings although they are spoken of as first manifestations at the beginning of the cycle. It is they who revealed spiritual knowledge to ancient seers of truth and they are said to be remaining in deep meditation in whose glory the cosmic business is going on. They are manifested divinities in that highest state of sublimity.

DISCIPLE:- I do not know if human creation is spread all over this world from one place only.

If India was the most ancient land of civilization, there is a possibility of Indians having migrated to other continents also.

SWAMIJI:- I have told you that it was about fifteen or twenty thousands of years ago that Mongolians migrated to India and that they styled themselves as Aryans. That shows that there were human beings in Russia and China in those days. We can find out by historic researches that more than five thousands of years ago Kerala people had associations and transactions with Greece and Babilonia and maintained commercial relations as well. It is stated that Colombus, a European went in search of India as he heard about India in those days and reached America where he found human beings already existing. He called them Red Indians. All these are proofs for the existence of human beings since thousands of years and as such you may take for granted that they had not migrated from India or any other part of the world which was populated in the beginning.

DISCIPLE:- What is the meaning of saying that Manu was the first man in this plane of earth?

SWAMIJI:- I told you that Manu was not the first man as we conceive as he is an Aryan born in India. India was spiritually great from the

beginning. Even Mongolians became spiritually interested only after coming to this land of sages and saints. All nations will have some kind of stories about the first man and his family. It is God or Brahman who is manifesting as this cosmos in his glory and it is existing beyond all our conceptions.

DISCIPLE:- This God or Brahman is Spirit Divine. Its glory is ununderstandable. It exists as the basis of everything. It is Existence infinitum. It has become individual souls and gods and all that is visible and invisible in this universe. It is wonderful indeed to think that such a glorious principle became manifested as life-force in a plant and life in insects and worms. I am interested to know the process of developments of life-force, life and soul of living beings.

SWAMIJI:- This spirit in vibrant state appears as innumerable centres of I - consciousness as I told you before. These individualized centres become enveloped in darkness due to their separation from Cosmic Being who is sublime divinity. Slowly each individual soul gets evolved by passing through various bodies of four denominations as I described before. Grass, plants and trees belong to the first denomination in which life-force alone shines. Each soul may be connected with one of these bodies and in its

glory a wonderful power called life-force is manifested in the body of the plant. There will be a centre of life at the root of every plant and that centre is also unmanifested. Slowly this centre gets manifested when the soul gets evolved as the soul of an insect or worm. This insect or worm has no consciousness developed although there is a centre of life well manifested and also the life-force working in it. In an oviparous creature there is the development of a centre of I-consciousness along with the centre of life and also life-force while in a viviparous animal there is the development of consciousness, intellect, mind and senses. These developments are of differing degrees till a fully evolved animal is manifested in the form of a man. This man also evolves as a result of material science as a wonderful animal capable of controlling the external nature. It is noteworthy that this control is imperfect as the nature itself is changing always. By spiritual practice the soul of man gets free from this changing nature and evolves as absolute divinity. Thus we see that the soul of man is manifested from divinity and is passing through various transmigrations through different bodies till it reaches the same divinity from which it started. This is the process of evolution of a human soul.

DISCIPLE:- What do you mean Swamiji?

The soul of man is manifested from divinity and you say that it passes through various transmigrations through various bodies and gets evolved as divinity again. What is the purpose behind all these transmigrations through different bodies?

SWAMIJI:- Everything in this cosmos is passing through such a course of evolution. You know that this cosmos is manifested from a sublime principle known as Spirit Divine. You will see various developments as spirit becomes matter, matter passes through various stages of developments as neutron, electrons and protons, elemental powers and elements of pure and quintupled nature and different objects of quintupled elements. Then again all these objects get dissolved into elements and elemental powers and all these powers get dissolved into cosmic powers known as electrons, protons and also neutron. This neutron is only a manifested state of spirit as matter and the circuit of spirit in the region of matter ends when it becomes neutron during the course of dissolution. The same spirit appears as two principles as spirit and matter due to the will of the spirit and this matter begins its circuit from the state of neutron and it completes its circuit after passing through different stages of developments and dissolutions in the same state of neutron. Similarly the spirit after developing

as two principles as spirit and matter begins its circuit through various stages of developments of the matter as consciousness and this consciousness is known as intellect, mind and various powers of sense organs. Spiritual practice is meant for dissolving these manifested states into their origin till the individual consciousness gets dissolved into cosmic state of consciousness. I have told you that the individual soul passes through various transmigrations till it gets evolved and attains cosmic state of the spirit. You will see that all powers in this cosmos are having their developments till they reach their destination which is the starting point. This is called the play of God by devotees and nature of this cosmos by scientists. No one can find out the real purpose behind all these changes. It is said by Vedantins that the power of Mahamaya is ununderstandable.

DISCIPLE: From your description I presume that the sublime state of spirit becomes spirit and matter in a lower stage. I trust that these trinities exist in eternity.

SWAMIJI:- Yes, these trinities exist in eternity. It is from this lower state of spirit known as spirit and matter in union that all manifestations take place in this cosmos. It is again

from this state that the consciousness of the Cosmic Being and its intellect and mind known as cosmic consciousness, cosmic intellect and cosmic mind get manifested. It is needless to say that the cosmic Prana or vital force is manifested from this state only. There is another power known as life-force pervading in this cosmos and that is also a glory of this Cosmic Being. It is well known that the cosmic powers known as electrons and protons develop and exist in this state only. All these powers are developed in this state and pass through various developments in the course of the evolution of the cosmos and at last dissolve into this cosmic state of existence after completing its circuit. Individualized souls and gods also get manifested from this state of cosmic Being. They too pass through the course of circuit and attain freedom from individualized state of existence by becoming one with cosmic state of spirit divine.

DISCIPLE:— There is a state beyond this cosmic state of consciousness according to Hindu conception. Swamiji says that all individual souls and gods will attain the cosmic state of existence after completing the circuit in this cosmos full of differentiations. I am sure that individualized state of the soul alone will have such

a circuit in this cosmos by passing through various transmigrations through different bodies. Gods, although manifested state of divinity, will exist in the state of god-consciousness only.

SWAMIJI:—Individual souls will have to pass through innumerable lives through four kinds of gross bodies as I stated before. Gods also will have to pass through four kinds of bodies known as embodiments of the light of lightning (Vidynth ghana body), embodiment of the light of the sun of knowledge (Theja ghana body), embodiment of the light of moon (Jyothirghana body) and the gross body of a human being.

DISCIPLE:—I am stunned and stupified by hearing your declaration that gods also will have to pass through transmigrations through different bodies like human souls.

SWAMIJI:—Yes, my boy. There are various secrets unknown to human beings. You know that Lord Vishnu is a manifested state of godhood from cosmic state of existence. He exists in Vaikunta or the plane of god-consciousness as Vishnu with a celestial body of wonderful divinity or the light of lightning. Light of lightning or electrons and protons are cosmic substance through which cosmic state of consciousness shines. This wonderful divinity appears in the



form of Vishnu in the state of Brahmalo<sup>ka</sup> or the state of God-consciousness in a higher state or sphere. Sudarsana Vaikunta is the name given by Hindus to that state of Vishnu and He exists in that glorious state as the embodiment of sublime light of knowledge. That wonderful state of light of knowledge is known as light of lightning and Lord Vishnu exists in that state as embodiment of the same light. He exists in a lower state of God-consciousness as embodiment of light of knowledge in an atomic body as we conceive. It is His glory that shines in the plane of heaven as Indra with an astral body of all kinds of pure elements. You know that the same Lord appears in this world whenever there is a need for making adjustments. Lord Rama was such a manifestation of the glory of Vishnu. Godhood shines through four kinds of bodies as stated above and I need not say that such a circuit will end when this cycle ends.

DISCIPLE:— I wonder if all gods known among Hindus exist in different bodies as you described now.

SWAMIJI:— God is only one and He is called by various names. It is the same principle known as Brahman that is shining in different aspects. For easy conception Hindu sages

revealed different names and forms to that wonderful power known as God. Vishnu and Siva are worshipped by Hindus in general. Vishnu is said to be the power that protects this universe and Siva is considered to be the divinity that gives salvation.

**DISCIPLE:-** There are other aspects of God whom Hindus worship Ganapathy, Subrahmanya, Lakshmi, Saraswathi, Maheswari, Kali and many other gods and goddesses are worshipped by Hindus. Do they not pass through all these different kinds of bodies ?

**SWAMIJI:-** Although different names and forms are existing. Hindus know that there is only one God. It is well known that these names and forms are accepted for easy conception of the inconceivable state of God and for easy meditation. Siva is described as divine light of knowledge and it is clear that this knowledge alone will give us salvation.

**DISCIPLE:-** We conceive a Siva with a human form and believe that He exists in the state of God-consciousness. Scriptures declare that there is a sphere where Lord Siva exists. Similarly there are Kali Loka and Durga Loka also existing according to mythological declarations. Do you think that these declarations are true?

SWAMIJI:— Yes, they exist in the glory of Spirit Divine. One and the same God appears in the forms as conceived by devotees. It is really Vishnu that appears as Siva and it is again Vishnu that appears as Kali or Durga. In the glory of Brahman, the same power appears in different forms in different spheres of existence in the plane of God-consciousness. You may call that power as Siva or Vishnu or anything you like.

DISCIPLE:— You, mentioned that Siva and Vishnu are mainly worshipped by Hindus. Siva is supposed to be the bestower of salvation. Does he appear through all these four bodies?

SWAMIJI:— Yes, He can be said to be existing in four kinds of bodies in different planes. You know that Nara Narayanas appeared in the beginning of creation to reveal spiritual knowledge and also language to the first man in this world. This Nara is the power known as Siva and Narayana is the power known as Vishnu or Narayana. It is this Narayana who appears in the plane of God-consciousness as Vishnu in a glorious manner. It is the glory of Vishnu that appears as Indra in Heaven and who appeared as Rama and also reappeared as Krishna in this plane of earth. It is the same Nara that appeared as Narendrakumar who became Swami Vivekananda as stated by Sri Ramakrishna. Being divine manifestations there

are the states of godhood evolved in the planes of cosmic-consciousness and God-consciousness as well. Thus you can be satisfied that both these aspects are existing in these higher regions of existence for the sake of devotees although these are mere glories of Brahman only.

DISCIPLE:- Sri Ramakrishna declared that His Mother Divine is the highest Godhood that one can conceive of. Now you say that Vishnu is everything. I am getting confused in every way.

SWAMIJI:- I told you that there is only one God and that wonderful power is known as Mother Divine or Vishnu or Father in Heaven or Allah. That power is wonderful light of divine knowledge. Sri Ramakrishna's Mother Divine was a state of light divine and He experienced that power as light of lightning. The power from which all these universes are born is certainly the Mother of the universe and She exists beyond all differentiations and names and forms.

DISCIPLE:- This wonderful Power Divine exists in cosmic state only. I can understand that it is the Cosmic Being whom we call Vishnu. But Motherhood of God is to be existed in different planes also as you described in the case of Nara and Narayana.

SWAMIJI:- Yes, it is going to take place as a result of the advent of Sri Ramakrishna. That Power Divine is a cosmic state and such a Godhood had not yet evolved as the glories of Vaikunta are personal gods. You know that heaven was the highest conception in the beginning of the Vedic period. Later on, the conception evolved as Vaikunta of personal gods and then to Brahma-loka of impersonal being. But that impersonal being was in the conception of Hindus only. Other religions believe in an impersonal Godhood in their own fashion. Cosmic state of consciousness was not conceived by them. Sri Ramakrishna's Mother Divine was certainly cosmic existence as He has stated that the same principle known as Brahman is appearing as His Mother Divine. He himself appeared from that state of consciousness as human being and He will have to appear as glories of the plane of God-consciousness and the higher regions of spirit. You know that the soul of Lord Krishna was in Him and He himself was from the cosmic state of consciousness. Lord Krishna was a manifested glory of the plane of Vaikunta as He appeared as an incarnation of Lord Vishnu. This soul of Krishna will appear as Ramakrishna in the plane of Vaikunta as a result of the advent of Sri Ramakrishna in this plane of earth. He will again appear in the state of cosmic consciousness as Chitsakthi Swarupa

and in the higher region known as Chitpada as Chitpuman who is in Samadhi. Sri Ramakrishna will exist in Brahman as a manifested glory of Brahman as He maintained His individuality even in the state of Nirvikalpa Samadhi (the highest transcendental experience). These evolutions will take place in those higher regions as a result of his manifestation as a human being. He brought down Swami Vivekananda from the highest region of spirit Divine to carry on his work. The Swami will have to appear in all these planes as mere glories of Brahman as the followers of Ramakrishna worship him as Ramakrishna Himself. It is also noteworthy in this connection that Sri Sarada Devi also will have to appear in all these planes as glories of Mother Divine.

DISCIPLE:- Sri Sankara was a manifestation of the glory of Lord Siva. He is probably in all these planes now.

SWAMIJI:- He is in the state of cosmic consciousness as He was a knower of Brahman. It is true that He appeared as a sage to spread the message of Vedanta as seen through Advaitic view and He succeeded in establishing a system of philosophy based on Maya Vada (theory of illustrative power). He attained a state where He is in communion with Brahman.

**DISCIPLE:**— Sri Ramakrishna's theory is not based on such a power of illusion. He says that the same principle known as Brahman is appearing as Sakthi (Power Divine). It is a statement that makes me confused.

**SWAMI:**— It appears to be confusing, but in essence both of them speak of the same power as Maya. Sri Ramakrishna says that Brahman itself appears as Power Divine while Sri Sankara says that there is an inherent power in Brahman known as Mahamaya in whom three kinds of powers exist in equilibrium. These powers are known as Sathwa, Rajas and Thamas (goodness, activating power and inertia) and they cause vibrations in the state of spirit when they lose their equilibrium.

**DISCIPLE:**— Who causes this unbalanced state in those powers?

**SWAMI:**— It is the will of the same spirit that causes this unbalanced state in them. You may ask again as to how the spirit beyond all vibrations could become wishful. It is inexplicable indeed. It is its nature. Devotees say that it is the Leela (play) of the Lord.

**DISCIPLE:**— Material science does not accept such a spirit as existing. You say that they have discovered that a substance known as neutron

exists as the basis of everything in this cosmos. You have mentioned that electrons and protons are developed from this cosmic substance. There is no question of a spirit and its vibrant state according to them. From these cosmic substances known as electrons and protons various other powers and elements are developed and from these elements everything in this universe is manifested. It is indeed ununderstandable that there is a vibration going on in every stage of development in this cosmos. You have told me that even an atom is in a stage of vibration.

SWAMIJI:- You may understand the sense of what I have described. Electrons and protons are explained by scientists as certain powers developed from neutron and they are charges of indivisible unit of elemental powers of every atom. Scientists conceive the cosmic substance of neutron as beyond this charged state. Vedantha says that there is an inherent power in Brahman and that power is called Mahamaya. Similarly Thanthra says that there is a power called Moolaprakrithi existing in the state of Parasakthi. Both these powers are treated as enveloping powers or inertia. This power in scientific language is called neutron.

DISCIPLE:- Do you mean to say that this power is Thamas (darkness)?



SWAMIJI:- Yes, according to Vedantha this power is treated as darkness or Thamas. But Thantbra system does not say that this is darkness. They are of opinion that Parasakthi is divine spirit and Moolaprakrithi is a power which is the source of Sathwa, Rajas and Thamas. There are three kinds of powers causing creation of this universe as stated above. Parasakthi is the embodiment of the power known as Sathwa and Moolaprakrithi is the power known as Thamas. Rajas is the power that activates Thamas and that action produces vibrations in it. Rajas, the wonderful power of activation works in Parasakthi as well and the result is the manifestation of Chitsakthi who is ever active state of Spirit Divine. Vibrant state of Moolaprakrithi is known as Vidyunmandala in occult language and it is the plane full of electrons and protons according to material science. These electrons and protons are charged with the power of activation or Rajas and from this state all powers are developed as stated above. Different light rays also are developed at this state.

DISCIPLE:- Swamiji, your explanations are confusing again. You say that all powers are developed from the state of electrons and protons. Gods and individual souls are also manifestations from this Vidyunmandala or the state of Mother

Divine according to Hindus. Do you mean to say that these divine souls are manifestations from this material kingdom of electrons and protons only?

SWAMIJI:- Mother Divine is not the state of electrons and protons or Vidyunmandala. That state is the state of existence of Mother Divine. She is Spirit Divine existing in that state. Vidyunmandala is a glory of that wonderful Power Divine known as Mother of the universe. Everything in this cosmos will have two aspects of spirit and matter. Spirit is certainly a spark of the cosmic spirit and matter is similarly a part of the cosmic substance known as elements and elemental powers. Neutron is a material power beyond all vibrations and that is the source of everything material.

DISCIPLE:- I do not understand what this vibrant state is. You say that both spirit and matter are in vibrant state. Modern science does not find the need for a Spirit as existing to develop different powers of this cosmos. I do not know if you mean by mentioning about vibrant state, the charged state of electrons and protons as stated by scientists.

SWAMIJI:- Vibrant state of spirit is a wonderful divine state where wishfulness, knowledge

and action shine manifested. Spirit Divine is eternal existence of sublime divinity. Due to its own will it is getting manifested as a wonderful divine power known as God. It is again getting manifested as innumerable individual souls as a result of the same will. This will is the cause of the development of neutron and other powers known as matter. It is again this will that makes this matter also vibrating. You know that all powers in the cosmos are having their circuit in wave forms and all of them complete their circuit by reaching their origin. These movements are caused by vibrations in all of them. Rajas or activating power is causing these vibrations. These three kinds of powers known as Sathwa, Rajas and Thamas are existing in eternity in Brahman. When these powers are in equilibrium, that state is called Mahamaya. It is the wish of Brahman that makes these powers excited and thereby vibrant. These vibrations produce different powers from the same power called Mahamaya which is only a glory of Brahman. You have heard now that the substance called neutron is free of all charges and both electrons and protons developed from neutron are charged substances with a wonderful power. This charged state is caused by the existence of Spirit or in other words by the wish of the Spirit. This charge

is producing other powers, and elements from the state of electrons and protons. It is now clear that there is something called Spirit causing charges and this charge state causes further developments. It is this charge that is keeping all powers in a circuitous course in wave forms. Inert matter becomes charged wonderfully by the glory of Spirit Divine that pervades the whole cosmos. This Spirit exists as Spirit beyond everything and it appears as matter in its own will. Again the same spirit becomes the soul of different creations and yet it exists as the soul of all these souls. These glorious manifestations take place as this Spirit is activated by a power known as Rajas. Spirit exists in its sublime glory beyond the state of Mahamaya unaffected by all these developments caused by this activating power. All differentiations and individualized states of gods and souls exist within the sphere of Mahamaya only.

DISCIPLE:- I do understand that all vibrations are existing as the glory of Spirit Divine although matter is having them reflected. But I do not understand why and how matter is getting reflections from Spirit. Can it not exist without such reflections?

SWAMIJI:- You have misunderstood the whole thing as you say that you understand that matter

is having vibrations as reflected from Spirit. I explained that there is only one existence and that is Spirit only. The same Spirit is appearing as matter in a lower stage. There is a confusion again being created by my explanation when I say lower stage. There is no other method of expression of the stages of developments. If you do not like to call it lower stage, you may call it by any other name. It is a process of development and the stage where matter is developed is a subsequent manifestation that took place in Spirit. The self same spirit appears as matter and all vibrations take place in that stage of matter only. There is no existence of a power called Maya (hallucination) as conceived by Hindus. It is existing only in our conception. The sage Kapila did not recognise such a power and he declared that it is only mistaken knowledge that is treated as Mahamaya. Vedantha, although it uses the word Mahamaya, says that it is ignorance that is creating bondage with objects of this external world which is only a creation of our own consciousness. You may ask again to explain why I say that the external world is only a creation of our own consciousness. This world and all that we see and know as existing in it are only perceived by us through our senses. There are various kinds of powers moving in wave forms around us. We do not see or feel their existence

as our senses are incapable of perceiving them. Sri Ramakrishna in exalted state perceived that all that He saw around Him was simply divinity only. He declared that it was like sweetmeats made of sugar in various shapes and forms. The state of His consciousness was so divine and He perceived a state of divinity only existing everywhere. It is only an experience in the state of His trance which was of an exalted divine nature. Ordinarily, people of this world remain in the state of a trance of worldly nature and they experience a world of their own creation. You know that a man in misery will see everything as displeasing, while one in happiness will see everything as pleasing. Don't you see that the rich in the society do not understand the miserable plight of the poor and they do not feel sympathy with the poor or miserable. It is not the fault of the rich that they do not feel for others. They perceive this world through their own consciousness only. From all these descriptions you have known that the inner state of an individual is seen reflected around him. Similarly the state in the cosmos is that the inner vibration of the Spirit Divine is getting manifested in a way. Brahman, the Absolute is getting wishful and that wishful state is seen reflected as this cosmos. Cosmos is nothing but a reflected state of the

vibrations within the wishful state of Brahman and as such it is nothing but Brahman in a manifested state. This manifested state of Brahman is said to be the Power Divine from whom all these visible and invisible universes are getting manifested. This power is called Mother of the universe in whom all these differentiations exist. Beyond the state of this Power Divine there is only existence as infinite divinity. This divinity is beyond conception. It is the real substratum of everything in this universe. There is no distinction of spirit and matter and there is no experience of any kind in that state. It is existence infinitum and sublime divinity. This state is our goal and this state of Spirit is our real nature. The soul of man is originated from this state of divinity and it is having a course of circuit through different stages of development of matter which is only reflected states of the spirit by its own will. This soul is gaining experiences of various kinds during the course of circuit and is trying to attain the original state of spirit beyond all vibrations. Attaining this state beyond all vibrations is Nirvana.

DISCIPLE:- This Brahman is something like nothingness. There is no knowledge or bliss experienced in that state. There is no existence of any glory there. This state is not desirable

as our goal. I do not think that there will be any human being who will desire to reach that state of nothingness.

SWAMIJI:- It is certainly beyond the state of all experiences. Brahman is beyond all manifested states of glories. It is the essence of sublime bliss and supreme knowledge. It is existing in eternity and all manifested states exist in it. You know that Brahman exists in four stages or Padas according to Vedic conception. First Pada is the manifested state of the corporeal universe. Second Pada is also the manifested state of astral universes. In ancient days, the plane of God-consciousness or Vaikunta was considered to be the third Pada. You have heard of an Upanishad (a book on revealed knowledge) known as Tripad Vibhoothi Narayanopanishad that describes different states in the plane of God-consciousness.

DISCIPLE:- Yes, I have read that book and translated it into Malayalam language. I was thinking of asking Swamiji about those descriptions. I wonder how such states were known to sages of ancient India. I do not know if those descriptions are the outcome of mere imagination only.

SWAMIJI:- Those descriptions were surely revelations received from divinities as I told you



before. One sage under the name Tripadnarayana wrote the Upanishad describing the state of Vaikunta. He was born as a glory of the Lord of Vaikunta to get revelations and to declare before this world the states in those higher regions. You know that Sri Ramakrishna was born as a glory of the Cosmic Being to reveal knowledge about cosmic godhood. He got revelations from Mother Divine whose glory is cosmic consciousness and He declared before this world that there is only one power existing as God whom different religions call as God, Father in Heaven, Allah or Mother of the Universe. Similarly the Lord of Vaikunta appeared as a sage and got revelations from the Lord of Vaikunta and declared those truths before this world. Those truths are not mere imaginations. They are revealed knowledge to give proper conception about the state in the plane of God-consciousness. You know that the meditator attains a state as he conceives and meditates upon. I have told you that it is the duty of divinities to give spiritual knowledge revealed to sages and prophets according to the need of the time. It was necessary in those days to have exalted conceptions about the state of the plane of God-consciousness. Those souls who conceived of such a state in Vaikunta attained those states full of divine

ecstasy. Subsequently it was found that the highest state in Vaikunta was infinite bliss and knowledge full of divine light. That state is called Sudarsana Vaikunta of Mahanarayana beyond different states of existence in Vaikunta. In that wonderful state of divine glory, most sublime state of glory known as Mahanarayana exists as an embodiment of light of lightning.

DISCIPLE:- From all these descriptions I presume that these manifestations in those regions are taking place as a result of the conceptions of the human mind.

SWAMIJI:- Yes, human conceptions evolve according to cultural developments of human society. All kinds of evolutions take place in this corporeal plane of existence. In this age of material science modern culture outbeats all that is ancient and a new adjustment became necessary. If the glory of the past is yet to be maintained, human society should get adjusted to modern conditions of this world. Sri Ramakrishna was a wonderful manifestation from the cosmic state of consciousness to make adjustments in this world of ours as such worldwide adjustments are to be made by the Cosmic Being only. So far, these adjustments were done by divinities existing in the plane of God-consciousness only. Human society of this world had

sectional interest only as they existed in different parts of this world without any facility to have mutual associations and studies. Scientific developments have made it easy to have international relations among different nations of this world and worldwide developments are taking place in these days. It is therefore necessary to have a religious renaissance of a worldwide nature. Sri Ramakrishna appeared from cosmic state of consciousness to carry on this adjustment. It was from Him that this wonderful renaissance took place and it was Swami Vivekananda who declared this truth before the parliament of religions in Chicago. All these developments in this plane of earth cause further developments in the plane of God-consciousness as well.

DISCIPLE:—What do you say Swamiji? Is it possible to have changes and developments in higher regions of the spirit as a result of our life and actions in this plane of earth?

SWAMIJI:—You know that the higher regions of spirit are existing as a result of the existence of the state of the corporeal universe. Human souls alone go to the plane of God-consciousness or to any of the higher regions. Animals and other species of creations of this plane of earth who have souls manifested in them do not aspire

to attain anything as they have no discriminative knowledge developed in them. They live and die natural death and the souls go to utter darkness again and remain there till they are born again. Higher regions of existence are conceived by human beings as they get knowledge revealed from divinities who reside in those planes of existence. Those higher planes are existing in eternity in the infinity of the glory of Spirit Divine. Consciousness passes through different stages in the course of evolution till it becomes perfect and that perfection is sublime divinity. This divinity is the nature of Spirit Divine. During the course of this evolution human souls pass through various planes of existence as conceived by individual consciousness. You may ask about the state of a soul if it does not believe that there are higher regions of existence. That soul will go to utter darkness after leaving this body just as animals do. Again there will be rebirth till perfection is attained. You know that human beings cannot have any idea about those super-zonic regions while living in a human body. Yet various conceptions about heaven, hell and plane of God-consciousness are prevalent among men. There is no possibility of knowing about the truth of these conceptions or verifying if such states are existing. Knowledge about these planes are re-

vealed by divinities as I told you before. These divinities are existing in the plane of God-consciousness just as human beings exist in this plane. Human body is made of quintupled elements of ephemeral nature and as such they live for limited length of time only. Divinities are having ethereous bodies of very fine elements and therefore they live in eternity.

DISCIPLE:- How can they live in eternity as you say that there will be partial dissolution of this cosmos at the end of a cycle?

SWAMIJI:- At the end of a cycle one solar system or part thereof may get dissolved into cosmic substance, but divinities may exist in the state of Cosmic Being.

DISCIPLE:- Will they have duties in that plane of Cosmic Being?

SWAMIJI:- No, they will have no duty in that state. They will exist along with Gods and human souls immersed in cosmic state of consciousness till the beginning of the next cycle.

DISCIPLE:- It is the state of salvation.

SWAMIJI:- No, it is not salvation. They will have their individual consciousness existing in that state. They will not attain sublime divinity

as they have not passed through the course of evolution. Unless a soul has passed through the course of spiritual practices, it will not have the experience of sublime beatitude. Sri Ramakrishna was having the experience of divine joy when He heard the name of God sung while others did not get a glimpse of that joy. It was the state of His mind that gave Him such experiences. He had passed through severe course of spiritual practices during His life time. Others who had not passed through such practices could not enjoy like Him.

DISCIPLE:- Was He not a special manifestation from the cosmic state of consciousness? He might have had inborn divinity in Him. Others were having tendencies and results of past lives' actions.

SWAMIJI:- All are from that cosmic state only. He was a special manifestation for a special purpose and did not pass through the course of transmigrations through different bodies. That is why He was so divine from His birth. The purpose of His life was to make adjustments needed for this age and to evolve a cosmic Godhood as declared by Him. Human souls attain cosmic state of consciousness and realize "I am Brahman". Generally they do not go beyond

that state. No one wants to be beyond the state of 'I-consciousness' as there will be no experience of anything there. Innumerable souls exist in the cosmic state of consciousness having the experience that "I am Brahman" from beginningless past. Similarly there are innumerable souls existing in the state of God-consciousness enjoying divine glory of that plane of existence. All these souls have passed through a course of spiritual practices after passing through various transmigrations through various bodies in this plane of earth. There is a secret to be disclosed here that all evolutions take place only in this plane of corporeal universe as this is the plane where fully developed creations exist. Astral and casual bodies alone exist in other planes of existence and a soul cannot have the experience of the state of wakefulness in those bodies. It is only in the state of wakefulness that a soul gains full knowledge and experiences about this cosmos and all that we see in it. This experience is necessary to have proper evolution of a human soul and to attain perfection. This perfection is what we call the state of Brahman or Spirit Divine. There is another secret about which I need not describe much as it is concerning about Godhood. It is enough if you know that a highly evolved human soul will be the head of the plane of God-

consciousness and it is in His glory that these divinities are carrying on the cosmic business as I told you before. Lord Rama was the head of that plane for thousands of years in the sphere for Hindus and thereafter Lord Krishna became the Lord after getting evolved according to the need of the age by taking up a human life in this plane of earth as the same power is to be the head throughout this cycle. You know that Sri Ramakrishna declared that He is the same power who appeared in this plane of earth as Rama and then as Krishna thousands of years ago. Similarly Lord Christ and prophet Nabi are the Lords of the sphere of Christians and Mohammedans in the plane of God-consciousness. Lord Budha being a nihilist may not have such living personality although the glory of Buddha is existing in that state. There is the need of new evolution of a cosmic Godhood at this age and that Godhood is to be beyond the distinction of caste and religion. That evolution took place in the life of Sri Ramakrishna. It is indeed a unique manifestation of the Cosmic Being. We can see in the life of Sri Ramakrishna that He was a highly evolved Hindu by passing beyond all differentiations of names and forms and attaining the state of Brahman. He passed through a course of spiritual practice that was



unheard of in the history of human society and practised different religions also and attained their goals. Such a wonderful evolution took place in this plane of earth and there will be similar evolutions in the higher regions of spirit as a result of this wonderful evolution of cosmic Godhood here.

DISCIPLE:- I wonder how Swamiji knows all these secrets of cosmic Godhood. Will there be a new evolution of a plane of existence as you described how the conception of the society of men of ancient India about an Indra and the plane of heaven got evolved as Vishnu and Vaikunta or Brahmaloaka and the resultant manifestation of such a plane of existence in the cosmic state of consciousness?

SWAMIJI:- You know that I am in cosmic state of consciousness now. I was a wonderful manifestation of divinity in this plane of earth and it was caused by the advent of Sri Ramakrishna. He declared that I was a manifested form of Siva brought down from the most exalted state of divinity. You know that Lord Siva is the divinity that bestows salvation to human souls. Divine knowledge is the only means of salvation of human soul from the hold of Mahamaya and that knowledge is said to be the aspect of Lord

Siva. You need not be under the impression that Siva is a personality residing in the plane of God-consciousness. There is a personality existing in that state as a glory of Brahman to bless devotees of Siva, but the highest aspect of Siva is divine knowledge leading human souls to the state of Brahman. I am a manifested personality from that exalted state of divine knowledge existing as a glory of Brahman in the state of sublime light of knowledge and I get revelations from Brahman only. All these declarations about different planes of existence and the states there and also secrets about cosmic evolutions are received by me being revealed from Brahman.

DISCIPLE:- Swamiji told me that divinities who reside in the plane of God-consciousness are the powers who give revelations about spiritual secrets. Now you say that you get revelations from Brahman.

SWAMIJI:- Yes, these divinities who reside in the plane of God-consciousness were the powers who revealed spiritual knowledge to ancient sages. They used to give them knowledge of Brahman and secular knowledge as and when needed. Lord Buddha became enlightened by His own efforts fighting with these divinities and it is well known that He denounced the existence of God. These divinities give spiritual knowledge establishing

the glory of themselves and also personal Gods residing in the plane of God-consciousness. It is their nature to reveal secret knowledge to suit to the need of the time and place.

DISCIPLE:- Do you mean to say that these divinities will give revelations to different sages in contradictory manner?

SWAMIJI:- Certainly they do so. You see that there are differing views expressed by sages of Upanishadic age about the path and goal of human beings. These divinities are responsible for such differing statements.

DISCIPLE:- You say that they are divinities and at the same time they are not truthful. I do not understand why they do so.

SWAMIJI:- You know that they are glories of Brahman existing in the plane of Brahmaloaka. It is their duty to maintain differentiations for the upkeep of this play of the Lord. They reveal knowledge to different sages identifying with their own views, but the aim will be to lead them and their followers to the plane of God-consciousness where all of them exist. If these sages or prophets are striving to attain Brahman, there will be regular fight between them in the plane of consciousness. They alone who can conquer them can go beyond them.

DISCIPLE:— These sages are realized souls by spiritual practices and I do not understand the need of a fight at this stage.

SWAMIJI:— Spiritual life is a struggle to conquer our senses, mind, intellect and consciousness and the aspirant is liable to deviate from his path at any moment. Firmness and determination alone will give us highest realization. After conquering all these enemies, the aspirant will have to face these divinities and conquer them also if he is to reach the goal.

DISCIPLE:— May I believe that Swamiji's revelations are all true?

SWAMIJI:— I told you that Brahman alone is true. I get revelations from that state of Brahman only. You know that I was not a scientist while I was alive and again you can understand that I cannot utilize your knowledge as you are not an educated person either in science or literature. Yet I am getting solutions to all problems brought by you in your exalted state of trance.

DISCIPLE:— Swamiji told me that Sri Ramakrishna appeared in this plane of existence to make adjustments and evolutions needed at this age. What will be the resultant evolutions in those higher regions of spirit?

SWAMIJI— You know that He lived a wonderful divine life ever immersed in divinity. He will be existing in that state of trance in the plane of God-consciousness. He had a higher state as all-embracing cosmic spirit and that state will be manifested as the glory of cosmic state of consciousness. In the state of God-consciousness His existence will be as the goal of every path and religion as He attained the goal of almost all religions. He appeared as different deities to some of His disciples while He was alive. He will be appearing as different deities in the plane of God-consciousness to the followers of different faiths and religions in that state of God-consciousness. In the state of cosmic consciousness He will appear as Cosmic Being who is the only existence beyond all differentiations. He is the power who appears as different deities with different forms and personalities. Again in a higher state known as the state of Parasakthi He will appear as Chitpuman in Samadhi. We have never heard of a sage or a prophet who enjoyed the sweetness of Samadhi like Sri Ramakrishna while living in a human body. His individuality will exist in a higher region ever immersed in such a state. The most wonderful attainment of Sri Ramakrishna was the highest state known as Nirvikalpa Samadhi in which state there will

be the experience of the highest principle known as Brahman. The soul of Sri Ramakrishna will remain as cosmic soul or Brahman in eternity as a glory of that sublime state. Thus you will know that Sri Ramakrishna exists in all these states to bless and guide His devotees as Cosmic Being or God.

DISCIPLE:- Your explanation is wonderful indeed. But I do not understand the secret of one personality being present in all these four states.

SWAMIJI:- You have heard that Brahman exists in four states of corporeal, astral, causal and real state of Brahman. Similarly the manifested glory of Brahman exists as manifested glories in all these states. You do not know anything about the wonderful divinity and glory manifested through that wonderful life of Sri Ramakrishna. You might have heard that He was a Paramahansa or a highly evolved soul, but you do not know the purpose with which such a divinity was manifested in this world. There were any number of such Paramahansas living in this plane of earth, but none of them is worshipped by the followers of different religions and nations as we see in the case of Sri Ramakrishna. You may say that it was Swami Vivekananda who

tom-tomed the name of Sri Ramakrishna throughout this world to establish a new sect of his own. It is the case with the followers of any great soul to tom-tom the name of their leader so that the glory of their organization will be seen shining. Swami Vivekananda was a modern man with modern education and a person having revolutionary views regarding religion. He might have propagated far and wide the glory of his Guru so that he could win the cooperation and support of many to establish an institution in the name of his Guru. All these thoughts may come up in the minds of others. No man can make a human being growing as a Cosmic Being. Sri Ramakrishna used to say that only twelve sages knew that Lord Rama was an incarnation of Lord Vishnu while He was alive. We do not know anything of that period as it was eight or ten thousand years ago. Similarly Lord Krishna was also not accepted by the society of men at the time of His reign as an incarnation of God as we see that He had to face many wars during His life time. The Son of God, Jesus Christ was crucified by the then Government of Palastine as He was not accepted as a divine manifestation. Prophet Nahi also had oppositions during His life time. In course of time after they passed away, their glories became manifested and they are being followed by crores of

people now. Sri Ramakrishna was accepted as a wonderful divine manifestation by eminent men of the society even while He was alive. After His life-time His glory is spreading in a wonderful manner. It is not Swami Vivekananda who made Him the instrument of experimenting in different religious practices. You know that His Mother Divine led Him throughout His life-time and that wonderful power made me also an instrument in the cause of cosmic evolution of a wonderful divinity. This wonderful divinity is the need of this age. This divinity will exist in all the regions of Spirit Divine as glories of those regions. You know that I became the instrument in establishing all that you see in the name of Sri Ramakrishna in this plane of earth. I am going to be the instrument to establish such adjustments and evolutions in the higher regions as well.

DISCIPLE:- Swamiji says that all adjustments and evolutions taking place in this plane of earth will be reflected in those higher regions also. I could not get a clear conception about these developments. You were going to explain these truths, but in the middle many other problems cropped up.

SWAMIJI:- Yes, the nature of the topic is confusing. Any way you have known that the



human body is the only body where a soul can have wakefulness and super-conscious experiences well developed. It is this development that makes an individual soul fully evolved as perfect. Such evolved souls alone can go to higher regions of spirit. You have never heard of a Kingdom of God for animals: It is only men that conceive of a higher region and they alone attain such a state. Every action will have a reaction produced. You have heard of the state of hazard caused by atomic plants. Those plants exist in this gross plane, but the reaction is produced in finer atomic plane as hazard. Similarly various poisons and contagions act through these finer planes. Sound waves and light waves act through finer planes. All these reactions are produced as a result of our actions in this gross plane of existence. Vedic Karmas (sacrifices) are producing such powers in finer planes and it is believed that the souls of men will be led to higher regions of Spirit by those powers. We conceive of Gods and states of Gods while in a human body and it is declared in scriptures that we attain such states and Gods after leaving this plane. Whatever we conceive here are to be realized in finer regions. It is essential to have clear conception of a deity while meditating if we are to attain His realization. Superhuman powers are to be conceived by hearing about their glories only. Human personalities

can be understood well by human consciousness and such divinities can be meditated upon without difficulty. Human society got evolved in the conception of Godhood from invisible powers to human personalities as guided by divinities in ancient days. Such evolutions took place in the plane of God-consciousness in those days. Now there is a growth to have worldwide conceptions in material, social, socio-religious and religious fields due to the changed conditions in this age. Therefore there was the need for a new adjustment in this plane of earth. Sri Ramakrishna appeared from the cosmic state of consciousness to evolve out such a Godhood and Swami Vivekananda proclaimed before this world the greatness and glory of such a personality. There is possibility of conceiving a Cosmic Being and meditating upon Him by men of modern society if they are inclined to undergo spiritual practices. Material science has evolved wonderful cosmic substance as the basis of all that is material. This unity in diversity is the need of this age. Sri Ramakrishna has evolved out such a unity known as Spirit Divine which is the basis of different Godhoods of different faiths and religions by His own realizations. That evolution will take place in the regions of Spirit as I described before. You know that our spiritual practices produce changes in our mental and

intellectual regions individually and collectively. Not only spiritual practices, but in material life also our actions produce invisible powers in this universe that can influence others to grow imbibing that spirit. Sri Ramakrishna lived in a temple at Dakshineswar near Calcutta, but His influence is felt all over this world within a few years after His passing away. Such a wonderful power is working in this cosmos without our knowledge. That power is working wonders in various ways. It is that power that makes these adjustments and evolutions in this plane of earth and in all planes beyond this.

DISCIPLE:- It is Sri Ramkrishna who is the Power Divine manifested in a human form who is to be the evolved state of cosmic Godhood as per your description. Is there any other power existing in Him as you say?

SWAMIJI:- Sri Ramakrishna was a manifested divinity and an individualized state of Spirit Divine although He was specially manifested from the state of cosmic consciousness. You know that all souls are getting manifested from that state only, but they go to utter darkness after getting manifested as I told you before. Sri Ramakrishna did not pass through such a course of evolution as He was special manifestation

of divinity. He knew the past, present and future of all His disciples and devotees and He used to tell those facts to His followers. He never told that He was a human soul. He declared that He was manifested from the sublime state of divinity and at last He said that the divine soul of Rama who became Krishna later on is this Rama-krishna although He is not having those wonderful glories manifested in His life. As you know that His declarations are all true and all His words about the future are slowly becoming effective, you have to take that the soul of Lord Krishna was also manifested in Him. There will be a wonderful evolution of Godhood as a result of this wonderful manifestation of divinity in this plane of earth. It is this plane of earth that is the region where grossest manifestation of the spirit takes place in the course of evolution. In the lower region of darkness the spirit is enveloped in darkness and individual souls while existing in that state are also enveloped in darkness. Life-force is manifested as their glories in plants and trees with centres of life at their roots. That centre develops as centre of 'I-consciousness' in sweat-born insects and again that centre develops as centre of consciousness in oviparous creatures. Centres of mind and intellect are developed in viviparous animals and special discriminative power is developed in

human beings. Highly evolved man is fully developed in consciousness that pervades in the centres of intellect, mind and senses, and discriminative faculty will be wonderfully developed in him.

DISCIPLE:- I was under the impression that a highly evolved man is a Paramahansa (man of self realization). Your explanation gives me an impression that an eminent man of the world is a highly evolved man.

SWAMIJI:- An individual passes through a course of natural evolution by passing through transmigrations through various bodies as I explained and at last the individual consciousness gets evolved in a human body. A highly evolved man in the society is one who is well-versed in secular knowledge. A Paramahansa is a highly evolved being in spiritual realms and he has to get evolved by passing through spiritual practices.

DISCIPLE:- Highly evolved souls in spiritual science may attain realms of spirit. But what will be the fate of others?

SWAMIJI:- They will be passing through endless transmigrations in this plane of earth as they have no conception of higher regions of spirit.

DISCIPLE:- Do you mean to say that it is

only through our conception that we attain the realms of the spirit?

SWAMIJI: - Certainly it is so. Spiritual practice depends upon our conceptions. If we conceive of a personal God, we will attain the state of personal Gods. If our conception is of an impersonal God our attainment will be the realm of Spirit Divine.

DISCIPLE: - May I take it for granted that those who are not spiritually inclined will have to be born immediately after passing away from the present bodies.

SWAMIJI: - They may or may not, as such lives depend upon their own actions. Some may go to darkness and be in that state for some length of time and be born again and some others may take birth immediately after death. There are others who are full of worldly tendencies and desires. If they are doing actions with motives to get happiness in return, such souls may go to the plane of heaven and enjoy happiness there in dream state. There are others who lead notorious lives while in this plane of earth. They go to utter darkness after leaving this plane and experience miseries there. Higher regions of spirit are attainable by spiritually evolved souls by passing through a course of spiritual practices.

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## UNIVERSE.

DISCIPLE:- Swamiji says that there are different planes of existence. I like to know if they really exist. I have heard about the planes of existence of Siva, Vishnu and others. I have also heard of the family and children of many of these Gods. Are they really existing?

SWAMIJI:- Yes, they are existing to those who believe in such existence. You may now ask whether they exist in the consciousness of those who believe only. They really exist as different planes in the cosmic state of consciousness. Individual soul while in gross body may have experiences of various kinds in different states of his own consciousness, but after leaving the gross body the soul of man may go to higher regions of spirit and have such conceptions and states realized as the glory of spirit existing in cosmic state of consciousness. Spirit exists as infinite existence of consciousness and different regions of spirit are mere manifested glories of the same spirit. Different Gods and their families as you said are mere manifestation of the same consciousness as conceived by devotees. There is infinite existence of Spirit as sublime state of divinity. You may call it divine ether or divinity as you

like. There is a wonderful power manifested as consciousness from that spirit existing in infinity. You may call that power as divine Prana or Power Divine. This state of power is known as Mother Divine or Saguna Brahman. I have told you that there are three states or qualities known as Sathwa (enlightenment) Rajas (activating power) and Thamas (inertia) existing in that state. These qualities or states are the causes for the manifestation of the power of consciousness and all its glories. When these qualities are in equilibrium there will be dissolution of this cosmos and all creations in it and when these powers lose equilibrium there will be manifestations of this cosmos and all creations in it. Different planes of existence and different Gods and Goddesses as stated by you exist in the cosmic state of consciousness as conceived by their followers. You know that there are no families and children existing in the state of God-consciousness. Human souls also exist in that plane of existence with a sublimated consciousness having the experience of God. The state of consciousness there will be having divine joy by realizing the presence of God as they conceive. Such a state is called the plane of God-consciousness because the individual consciousness of the soul of man is having the experience or communion with God.



You can imagine that there is no possibility of having the existence of Gods with family and children in a state of divine consciousness where human souls also exist without worldly ties and attachments.

DISCIPLE:- Human souls may exist without worldly ties or attachments in the presence of God, but different Gods may exist with their families to bless us. Am I to consider such conceptions of Gods as baseless?

SWAMIJI:- Conceptions can be realized through faith and devotion of the devotee, but there is no sense in conceiving God as having a family and children. God is only a manifested state or glory of the Spirit which is beyond all such differentiations. Those alone who conceive that they are nothing but spirit can reach higher regions of spirit. If you want to worship a God with family and children, you will have to come to this plane of earth where there are such differentiations. In the plane of God-consciousness you will not have the consciousness of a family. You will be immersed in divine consciousness and sublimity in the presence of your God.

DISCIPLE:- I have understood now that such conceptions are baseless. People consider God as existing in their own way. Swamiji says that

God exists as mere glory of Brahman. I do not understand the distinction between different states of existence and also different Gods and Goddesses if they are all glories of Brahman.

**SWAMIJI:-** There is one existence known as Spirit and that Spirit becomes wishful by its own will. This Spirit is the basic principle known as Brahman. Wishfulness causes different developments of Parasakthi Mandala (plane of spirit and matter in union), Vidyunmandala (electronic plane), Adithya Mandala (solar sphere), Chandra Mandala (lunar sphere), Bhoomandala (corporeal universe) and Andhakara Mandala or Pathala (ethereous darkness). Spirit in wishful or vibrant state exists in all these states shining through material developments. Wishful state of spirit causes development in spirit as matter known as neutron or Moolaprakrithi as a cosmic substance. Again this wishfulness of the spirit develops a lower state of matter full of electrons and protons of ethereous character. These electrons and protons are charges for the development of elemental powers and elements. Electrons and protons are existing ever vibrating and moving in wave form due to wishfulness of the spirit. Various powers are developed in this electronic state and from some of these powers fine elements are developed in the course of cosmic evolution. Lower planes

of existence are developed from these elements as I have told you before. These planes are existing in infinite ether as we see this corporeal universe is existing. You know that there are various wave currents moving in the atmosphere although our senses do not perceive them. It is therefore clear that there are various planes of finer substances in this cosmos existing in the glory of the spirit. As you see living beings in this plane of earth there are certain species of living beings existing in other parts of this corporeal universe with gross bodies suited to different globes of this universe. You know that this corporeal universe is made of quintupled elements only. There are innumerable solar systems and innumerable planets or globes existing in each solar system of this unimaginable infinity of this wonderful cosmos which is only a glory of the Cosmic Being. Some of these globes are of fire elements only, some others are of fire, air and water elements and some are of fire, air, water and earth elements.

DISCIPLE:- Swamiji, you did not mention about sky elements along with these quintupled elements.

SWAMIJI:- This corporeal universe is pervaded by infinite ether full of sky elements. You know that all these objects of corporeal universe exist

in space. This space is known as sky according to Vedantic description.

DISCIPLE:- The substance called ether is meant by the word sky I believe.

SWAMIJI:- It is indeed ether that is known as sky. But there is a substance known as ether in this corporeal universe. There is another state known as divine ether existing as the glory of the basic principle known as Brahman or Spirit Divine. That state is infinite existence and that is beyond conception. I mentioned about a fourth dimension towards sublime divinity. That state of ether is full of divinity and that divinity is the manifested glory of Brahman. This corporeal universe is also glory of Brahman shining as a wonderful phenomenon.

DISCIPLE:- There is a state beyond conception as Brahman. The next state is divine ether and the last manifested state is this corporeal universe. These three states are again pervaded by the Spirit and yet this Spirit exists beyond all these states. This is in short a description of the universe.

SWAMIJI:- Yes, the universe is of three states as you described. These three states are causal, astral and gross bodies of the principle, the only principle known as Existence infinitum. It

all these states of the universe there are animate and inanimate beings existing as glories of the same Spirit. In the causal state there are individual souls existing in communion with cosmic soul. Cosmic Being at this state is having a causal body of cosmic consciousness while the individual soul is having a causal body of 'I-consciousness'. 'I am Brahman' is the experience of the individual in that state of cosmic consciousness. Highly evolved human souls exist in that state of Cosmic Being who is Existence, knowledge and Bliss Absolute. This is the manifested state of Brahman, after the Spirit as existence infinitum, became wishful. In the highest state, Spirit is mere existence only, although it is the essence of knowledge and bliss. This principle itself is known as Para Siva or Para Sakthi when it becomes wishful. Wishfulness causes manifestation of divinity full of knowledge and bliss and that is illuminating state of Brahman. By spiritual practice man can attain enlightenment by attaining this state of Brahman. Such a soul is known as a knower of Brahman. Individual becomes cosmic in this stage. Rare souls who are blessed to attain this state are possessors of infinite knowledge in the glory of Brahman.

**DISCIPLE:** Is this state what we call Vidyun-  
nagade or the state of Mother Divine?

SWAMIJI: - Yes, this is the state which is the source of everything visible and invisible in this cosmos. You may call it Mother of the universe or Father in Heaven. There is no male or female there. There is no Godhood existing in that state. There is the existence of a cosmic spirit in whose glory cosmic substances, cosmic powers and individualized souls as Gods and other beings are manifested. This cosmos is evolved from this state of Brahman only. Hindus only conceive of a divine power called Mother Divine. They treat this power as a female deity attributing certain qualities and forms. Highly evolved state of Mother Divine was conceived by Sri Ramakrishna and realized after worship and meditation following pure and divine methods of practices. Others worship a personal deity following certain practices liable to lead the aspirant to darkness. In spite of the declarations of the scriptures that Mother Divine is the manifested state and form of Brahman, followers worship a deity of a lower order. Sri Ramakrishna realized the highest state of Mother Divine as Vidyanmayi (sublime light of lightning in wave form) and then tried to realize the personified form of the same power as Kali. That deity was also realized by Him. These kinds of realizations depend upon the conceptions of different aspirants during their practices. In fact the real state in that state is .

enlightening glory of Spirit Divine. That is the state of wishfulness in spirit and that is called Saguna Brahman. This wonderful divine glory of Brahman is Mother of the universe who is capable of appearing as we desire. The state in this plane is full of divine light of knowledge. Those who attain the state of Mother Divine get enlightenment like Lord Buddha or Sri Ramakrishna. Such a soul becomes a knower of Brahman.

DISCIPLE:- May I take that this is the state where spirit becomes matter.

SWAMIJI:- Yes, this is the state where spirit becomes matter. But the spirit as sublime divinity is existing as the basis of everything and yet it exists as spirit and material powers in this plane of existence. This state of spirit shining through or possessing material powers is called Power Divine or Mother Divine. From this wonderful state, different planes of existence and different manifestations of animate and inanimate beings are appearing in this cosmos. It is needless to say that the spirit is pervading in all these states as soul, consciousness, life and life force in everything animate.

DISCIPLE:- There are inanimate objects like stones, earth and other minerals existing. Are they not pervaded by Spirit?

**SWAMIJI:-** They are also pervaded by all-embracing cosmic spirit, but that spirit is not manifested as life or life-force in them. I have already described that there is a power called life-force manifested from the wonderful state of cosmic power. That life-force is getting manifested in trees and plants as individualized power as I told you before in the glory of the cosmic Spirit. Individual souls are again getting manifested from the same cosmic Spirit and they are getting evolved through different states of material developments by endless transmigrations through different bodies till they attain the state of cosmic Spirit as described by me.

**DISCIPLE:-** I do not understand the difference between life-force, life, consciousness and the soul of man.

**SWAMIJI:-** Life-force is a cosmic power working in all living beings. It works in a tree or plant as a power of growth. The same power gets manifested as life in an insect. It is through this life that the individual consciousness is shining. This individual consciousness is a manifested glory of the individual soul.

**DISCIPLE:-** May I take it for granted that this consciousness does not manifest in a body born as a result of germination?



**SWAMIJI:**— There are two kinds of bodies born as results of germination. One is a medium for the glory of spirit to shine as life-force and the other is a medium to shine as life. There is no consciousness shining in the body that is the medium for life-force, but there will be a meagre centre of consciousness in the body that is the medium for life. You will see that an ant or worm will be afraid of death although consciousness is not well developed in them. In oviparous and viviparous beings there will be different stages of consciousness working through intellect, mind and senses.

**DISCIPLE:**— It is very interesting to know that an individual soul is getting evolved after passing through the stages of life-force, life and consciousness. I suppose that the same spirit that is the soul of man is passing through these changes.

**SWAMIJI:**— Spirit is unchanging. There is consciousness shining from the cosmic state of Spirit Divine through the cosmic substances known as electrons and protons. This consciousness is the shining state of Spirit when it is in wishful state. Spirit pervading matter is all-pervading Spirit without any centre of 'I'-ness in those objects. You see different kinds of mineral substances like rock, gold, silver and

similar material objects without any consciousness although spirit shines pervading in all of them. This is the cosmic state of Spirit known as Brahman, the absolute. In the glory of this Spirit individual centres of consciousness get manifested in Spirit and they are known as individual souls. These centres get developed by passing through transmigrations and at last attain the state of Cosmic Being.

DISCIPLE:- Swamiji, I was under the impression that there is only a centre of 'I-consciousness' developed in the state of cosmic consciousness and that centre of consciousness is known as individual soul and by annihilating that centre of consciousness the individual becomes free from death and birth. Lord Buddha declared such an attainment as Nirvana as there will be no existence of the individual thereafter. All modifications of the consciousness will become nil in that state. You also told me that the individualized state of the the soul exists in cosmic state of consciousness only. Now you say that the centre of consciousness exists in the cosmic state of Spirit Divine. Will you kindly explain those points clearly.

SWAMIJI:- These are problems beyond our understanding. I told you that I get revelations

from Brahman only. I see that I am getting evolutions in the matter of revelations also. Unless there is a centre in spirit there is no possibility of having the existence of an individualized state of consciousness as Spirit alone is the basis for everything. If there is no such centre in Spirit all manifestations in this cosmos will exist as inert matter as in the case of mineral substances. Such a centre in the spirit is getting evolved by passing through various transmigrations through four kinds of bodies as I described before. In the glory of the spirit this centre manifests as life-force in plants and trees, life in insects and worms, consciousness in birds and animals and at last as Spirit Divine in human beings. It is well known that the human soul alone will pass through a course of spiritual practices to get evolved as Brahman. It is now clear that the centre of consciousness is in spirit and that centre is getting evolved by passing through various transmigrations as I told you before.

DISCIPLE:—I am anxious to know if this centre of consciousness is shining as life-force, life and consciousness till it becomes fully evolved as Spirit Divine.

SWAMIJI:—Life-force, life and consciousness are mere glories of the centre of 'I-ness' in spirit.

You see that a lamp will have radiation of light around it. As you go near you will feel the radiation of heat also around it. Similarly life-force, life and consciousness are glories of this spirit and the centre of consciousness is the individual soul manifested in Spirit Divine. Evolution of the individual soul means manifesting the real nature of the spirit. Cosmic Spirit becomes wishful to have the cosmos manifested and this wish causes manifestation of a cosmic substance called neutron in Spirit. The whole cosmos is developed from this cosmic substance as I told you. Similarly spirit in its glory appears as God, soul, consciousness, life and life force in the cosmos. I have already told you that all powers in the material plane are having circuitous movements. Similarly spirit also is having circuitous movement after getting manifested as individual centre by passing through various transmigrations as life-force, life and consciousness till it attains the state of Brahman. This Brahman is the essence of consciousness and it is light of knowledge divine. The soul appearing as a spark of this divine light gets enveloped in darkness and slowly gets evolved by passing through darkness to light and light to light of light as I described before till it becomes sublime divinity

and supreme beatitude which was its original state. This is the circuit of the spirit as an individual soul. You have heard that this earth is rotating itself and is again in a circuitous movement around the sun. All planets in this universe are having such circuits. Human beings are also said to be passing through different cycles of deaths and births till they attain salvation. This salvation is attaining the state of Brahman or Spirit Divine. It is said that the human soul alone will be able to attain this state of salvation as the soul of man is evolved after passing through transmigrations in all kinds of bodies. All these transmigrations take place in this corporeal universe only. Other planes of existence as I told you are for the soul of man to have his Karmas (results of actions of life in this plane of earth) realized. After leaving this gross body, the soul of man remains in astral or causal bodies in any of the finer planes to have the results of his past actions realized.

DISCIPLE:- There are any number of planets existing as we see glittering globes and stars in the sky. Do you mean to say that there are human beings in many of them?

SWAMIJI:- I have already told you that there are certain planets made up of quintupled

elements of all kinds and they alone are fit for human habitation. Others may be inhabited by some other species of beings who do not want salvation. You know that there are Yakshas, Kinnaras and other types of living beings in finer planes of existence who do not want salvation as they are existing in eternity. Those who exist in gross bodies alone are having miseries of death and birth and they alone strive for salvation. This universe exists as wonderful glory of the cosmic spirit and is made up of matter and spirit.

**DISCIPLE:** - In spite of all these explanations I am not able to conceive the process of evolution of the soul of man by passing through different bodies. I do not know if each soul is entering into its body after the body is developed or if the soul is appearing before the body is born. There is a belief that our actions cause our next births. Am I to believe that the soul of man enters the body of his mother and causes development of a body suited to his past Karmas (actions)?.

**SWAMI:** - Bodies develop as a natural process. Grass and plants spring up from seeds, stems or roots as natural consequences of their contact with earth. They grow in the glory of

the spirit in a wonderful way as they get supply of life-force from protoplasm being developed from food received from earth. Individualized centres of souls are connected with each of them and in the glory of these centres they grow. These souls get connected with each plant only after they are sprouted up. Similarly different kinds of insects get their life from these individual souls who exist in a state of darkness. These insects also are born as the result of germination from sweat and are grown in the glory of the spirit. Life is manifested by the supply of life-force from a kind of fluid in the body and this life is maintained by food only. These insects get their bodies born by germination within earth and centres of life are manifested in them as glories of these individual souls. Oviparous creatures develop their bodies within eggs. They are also having centres of life as glories of individual souls. In course of evolution in such oviparous body the soul gets a centre of consciousness developed in an oviparous creature. These bodies are then maintained by blood developed from food.

DISCIPLE:- I cannot understand the difference between the fluid mentioned before and blood mentioned now. I do not know if there

is any difference in the growth by the supply of protoplasm, the fluid you mentioned and blood.

SWAMIJI:- Protoplasm supplies life-force only while the fluid mentioned by me supplies a power known as life. Protoplasm is a development from the food that the plant gets from earth. It contains matter that supplies a power known as life-force. The fluid in insects contains cells that maintain life. It is also a development of food that the insect gets from nature. Blood is another development from food and it contains red and white corpuscles to sustain life of the creature.

DISCIPLE:- I see mosquitoes are having blood although they are insects born as a result of germination.

SWAMIJI:- Mosquitoes are not born from germination alone. They lay eggs and thus get multiplied although they are born as a result of germination as well. There are insects born by germination alone and there are other species of insects born by both these processes. Blood in mosquitoes can be found just after biting us only. After a short while blood will be digested and the fluid mentioned before will be developed.

DISCIPLE:- I think that consciousness in living being is developed from blood.



SWAMIJI: Consciousness is not a development of anything material. It is a manifested glory of the Spirit Divine. It shines through electronic substance. You know that blood is a development of the food that we take, after it gets digested. Semen is the essence of blood that supplies a wonderful life-power in birds and animals. That power is electronic indeed. Individual soul manifests its glory through this wonderful power as consciousness. Now it is clear that consciousness gets evolved in a living being that has blood in its body as this wonderful electronic Power is developed from semen which is the essence of blood. Birds and animals have blood and semen in their bodies in varying degrees and you will see that intelligence also is getting manifested in them in varying degrees. Oviparous creatures are born in eggs developed in womb of female species as a result of coupling. Semen is the cause of this development. Blood contains life-cells. Semen is the essence of blood and I need not say that it contains wonderful power of life in it. In viviparous animals this power develops bodies of those species in the womb of females. It is only after the body gets fully developed and grown within the womb that centres of life and consciousness develop in the bodies of the

infants. Then only the soul of man will enter that body through the central hole in the skull of the infant.

DISCIPLE: I have heard that the soul of man comes down to earth through rain water and then enters into vegetations. Men eat them and through the semen of the father the soul enters the womb of the mother. Now you say that the individual soul enters into the body of the infant after the body gets developed in the womb through the central hole in the skull of the head of the infant. Will you kindly explain?

SWAMIJI:- It is absurdity to say that the soul of a man comes down from heaven through rain water. The soul is spirit and cannot be mixed with water. Again it cannot remain within a fruit or nut and I am afraid that it may die when you boil your food. You have to chew your food and get digested before it becomes semen. Bodies of living beings are developed by natural process and spirit enters the body of men through Brahmarandhra or the hole in the centre of the skull of the head when the body is ready. The soul of man is the manifested state of the spirit after getting evolved through various bodies. This universe is full of such living beings existing as spirit

manifesting through matter. This universe and the souls and Gods in it are existing in Spirit Divine and they are mere glories of the spirit. Corporeal universe may have living beings with gross bodies. Causal and astral universes will have living beings with causal and astral bodies. It is needless to say that the glory of Spirit or Brahman or God is beyond our knowledge and that there will be no end of our discussions if we go on analysing all these points into minutest details. You have known that Spirit Divine exists as the basis of all visible and invisible universes and all creatures in them. You have also known that the same spirit appears as matter and also as this universe. It is the nature of the spirit that is producing all these universes and creatures in them. We are to understand that we are nothing but spirit and are to attain the state of Spirit Divine where eternal beatitude is reigning.

DISCIPLE:- Spirit is the essence of consciousness. Swamiji says that the individual soul after it is manifested from the cosmic spirit has to go to a state of darkness and then pass through various transmigrations in four kinds of bodies to get its real state manifested. Consciousness is getting evolved in viviparous bodies only. This universe is a field for such

evolutions of the individualized state of spirit by shining through matter. What is the fun of all these developments in this universe?

SWAMIJI:- It is a wonderful play of Mahamaya, the mysterious Power Divine. No one can say what and why. Spirit is the essence of knowledge and bliss and it is existing in eternity without any change. But in the glory of that Spirit individual souls manifest from the same Spirit. It is understandable how infinite, eternal and indivisible Spirit becomes manifested as infinite number of individualized souls. Sages also got puzzled and have expressed their views in contradictory manners. Some have said that these souls do exist as individualized souls. In their view, there are centres of individual consciousness existing in the glory of Brahman and the same Brahman is getting manifested through those centres as in the case of sky in a pot. Some others say that the soul is a reflection of Brahman in different centres of consciousness as the same sun is getting reflected in different waters. Still others say that the individual soul is a spark manifested from the Cosmic Spirit and existing in eternity as glory of Brahman. There are differing views among this section of Vedantins. Some of them believe that these souls exist in Brahman from beginningless past and will attain

Brahman by spiritual practices and realizations, while some others believe that these souls will exist in eternity enjoying bliss even after the highest realizations. Lord Buddha alone declared that there will be nothing existing after annihilating individual consciousness. Similarly sage Kapila declared that there are innumerable individual souls existing in eternity. He did not accept a Cosmic Spirit other than the sum-total of these souls. In his view the soul is unevolved by nature and it will get evolved by passing through various transmigrations through different bodies and by getting free from the connection of matter by spiritual practices. An evolved soul will enjoy eternal bliss. These differing views are expressed by sages of India on account of the abstruse and ununderstandable nature of the soul. I am accepting the view that innumerable souls exist as manifested glorious of Brahman and these souls are sparks of the same Cosmic Spirit. They have to get evolved by passing through transmigrations and spiritual practices to get their divinity manifested although they are potentially divine. After attaining the highest realization known as Nirvikalpa Samadhi the soul of man can attain Brahman.

DISCIPLE:— Your explanations are interesting indeed. I like to know if the soul is in essence

sublime intelligence and if so what is the necessity of passing through various transmigrations through various bodies to get evolved as sublime state of intelligence.

SWAMIJI:- Yes, the soul is in essence intelligence and bliss indeed. It is only a play of the Spirit Divine that is going on in this Cosmos. You know that divine beings like Gods and guards do not pass through such a course of transmigrations. They exist in eternity as divine beings. Personal Gods also appear as manifestations of sublime intelligence and supreme bliss as glories of Spirit Divine without passing through all these processes. Yet, there are innumerable individual souls passing through a course of transmigrations as stated above. This is a drama going on in the glory of Brahman. We call this play as the play of Mahamaya. This Maya is the Power Divine manifested as glory of Brahman.

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## MAHAMAYA OR THE MYSTERIOUS POWER OF BRAHMAN.

DISCIPLE: I am again confused to think what this Maya is. Some say that it is an illusory power while others say that it is Power Divine. Vedantha accepts a power capable of veiling the real nature of Brahman and projecting this universe from the same Brahman. Will you kindly explain what this Maya is?

SWAMIJI:—This Maya is beyond conception. It is in fact Brahman itself. Sri Ramakrishna declared that His Mother Divine is Brahman in a manifested state. Upanishads declare that Mother Divine is Brahmaswarupini. The meaning of the word Brahmaswarupini is the manifested form of Brahman. Brahman is beyond all names and forms. You may now ask about the sense of the declaration that Mother Divine is the manifested state or form of Brahman the absolute. It is certainly beyond our understanding. Spirit is inconceivable and yet it appears as this cosmos and all creations in it. Spirit is inconceivable as Spirit and yet it appears as matter. Matter itself is inconceivable in its highest state, but when it develops as gross matter it can be perceived by all. Similarly Brahman is beyond conception

and the same Brahman appears as Maya or manifested state of divinity. Matter is manifested from this wonderful power known as Maya. Brahman in manifested state is known as Maya as described by Sri Ramakrishna. This Power Divine is beyond our conception. Sages described this Power also in different languages. They called this as Saguna Brahman or Mother of the universe or Mahamaya as they got revealed knowledge. In fact this power is nothing but spirit in wishful or vibrant state. Different kinds of powers are developed from this state of Spirit Divine. You know that scientists discover various powers moving in wave forms in this cosmos and they are trying to gain influence over those powers. All these powers and energies are mere glories of Spirit Divine. In ancient India, this Power (manifested state of Spirit) was called Mahamaya meaning that it is a deluding power. They were having realizations according to their conceptions. That Power appeared before them and gave realizations as they conceived. It is indeed wonderful to think that human beings are identifying themselves with their bodies, senses, mind and all other objects of this universe in spite of their knowledge that they are nothing but spirit. It is again wonderful to think that they are ignorant about the existence of soul in spite



of their experience that they are not mere matter that is treated as inertness only. It is wonderful to think that man is not thinking that he is a manifested state of something unmanifested in spite of his knowledge that all that we see here appear from an unknown source and disappear into that unknown destination only. No one thinks that he is going to pass away from this plane of existence although he sees that all around him is disappearing into that unknown region. In spite of never ending miseries experienced in this life of man, he is ever aspiring for pleasures and striving to lengthen the life in this plane of earth. Any amount of experience does not teach him that these pleasures from these fleeting objects are momentary. Man sees that all around him leave off all that they possessed as their own and disappear into an unknown destination and yet he is anxious to own all objects of this world. This is a wonderful phenomenon that is seen in this world. This wonderful phenomenon is the workings of a mysterious power known as Māhāmāyā. No one can say what this power is and yet we see the result of its workings in this world. This power is the cause of our miseries.

DISCIPLE:— Why Swamiji, if all miseries are caused by this mysterious power known as Māhā-

maya all our happiness must be the result of the workings of some other power.

SWAMIJI: Yes, our eternal happiness is the result of the workings of a power known as Divine Power or Mother of the universe. It is this power who is the Mother of Mahamaya also. Sri Ramakrishna was a manifestation of this Mother Divine. He worshipped that wonderful Divine Power and realized that Divinity. His life was ever immersed in that power and He attained that state at last. He realized that that power is the manifested state of Brahman and He declared before this world that that power is called God in Heaven or Brahman. It is this wonderful power that exists in all planes of divine existence. There is a secret to be revealed to you in this connection. It is the power of Mahamaya that veils the real nature of Brahman or sublime divinity and projects differentiations in the highest principle which is oneness only. You hear about multi-Godhoods in the region of God-consciousness and you know that followers of different Gods fight between themselves. All these miserable states are created by this mysterious power known as Mahamaya.

DISCIPLE: I want to know the real state in higher regions of spirit. I do not want to learn

anything existing within the influence of this power called Mahamaya.

SWAMIJI:- The real state of existence in higher regions is sublime divinity known as Brahman. Higher regions are the plane of God-consciousness and the plane of cosmic or Brahman consciousness. There is the existence of divine ether in sublime glory and divinity. Human souls who attain those states can perceive divine bliss radiating in the glory of Brahman. But due to workings of this mysterious power they experience differentiations in the plane of God-consciousness.

DISCIPLE:- Do you mean to say Swamiji that personal Gods are existing in the influence of Mahamaya only?

SWAMIJI:- Yes, personal Gods exist within the influence of this mysterious power only. Beyond the state of Her influence there exists the state of Mother Divine. That is the state of manifested Brahman in sublime glory.

DISCIPLE:- Do you say that these personal Gods are causing miseries?

SWAMIJI:- As far as we can see they are causes of miseries. Religious antagonisms and fights are caused by such differentiations. These fights cause miseries.

**DISCIPLE:**—Hindus only believe in the existence of Multi-Godhoods. Others believe in an impersonal God with no form or personality. I suppose that they are not miserable in that state of existence.

**SWAMI:**—No one is miserable in that state of existence as all enjoy divine communion in different spheres of God-consciousness. Multi-Godhood exists among Hindus only, but they too have got different spheres under the reign of the Lord of Vaikunta. Misery and fights are taking place in this plane of earth only. You cannot say that other religions follow a cosmic Godhood free of personality. All of them conceive God in their own way, with certain powers and glories in spite of their conception that He is not having any form. Those who worship cosmic state of Godhood will attain cosmic state of consciousness which is the state of the Mother of the universe or Saguna Brahman. There is no differentiation existing in that state. Followers of all religions can reach that state if their conception is cosmic state of Godhood. Names, forms and personalities exist in the lower state of God consciousness where there is the influence of the mysterious power known as Mahamaya.

**DISCIPLE:**—Mahamaya is treated as an illusory power. All these experiences are to be mere

hallucinations only in that case in that state of God-consciousness.

SWAMIJI:- Yes, all such experiences are the results of our conceptions only. Really these are regions of spirit full of sublime beatitude.

DISCIPLE:- Do they not exist objectively?

SWAMIJI:- Just as we experience objects of our senses in this plane of earth they also exist in that state as a result of a long conception of crores of followers and devotees. You know that Sri Ramakrishna declared that the sublime principle known as God can appear in any form as manifested divinity through faith and devotion just as vapour is condensed as water or ice due to variations of temperature. Such a wonderful transformation takes place in the plane of God-consciousness as a result of the workings of Mahamaya.

DISCIPLE:- Sri Ramakrishna said that devotional feelings and the faith of the devotee will cause manifested appearance of God in the form of the deity conceived by the devotee. Swamiji says that these personal Gods appear in the plane of God-consciousness as a result of the workings of Mahamaya. I am getting confused.

SWAMIJI:- There is nothing confusing in my statement. A devotee may have the vision of his chosen ideal as a result of his faith and devotion, but that

faith and devotion of one individual cannot act in sublime plane of God-consciousness of cosmic pervasion and cause the appearance of personal Gods. You may say that crores of devotees from beginningless past have conceived of such Gods with faith and devotion and that the resultant manifestations of personal Gods exist in that sublime plane. You know that individuals' conceptions differ and each individual needs his own deity, if such conceptions are causes for the appearance of personal Gods. Individual's conceptions are causing the appearance of personal Gods before that individual while in this plane of earth, but in the plane of God-consciousness there are personal Gods existing as glories of Brahman through the workings of Mahamaya. Devotion means love divine. Worldly love is an expression of Mahamaya through individual souls immersed in worldly pleasures. Similarly divine love is also an expression of Mahamaya through individual souls who are immersed in divinity. Worldly love brings worldly pleasures in this world only while divine love brings divine joy here and hereafter. In the regions of spirit, there are no objects for enjoyments. Spirit in its own glory gives enjoyments in the form and state as we conceived while living in gross bodies. Mahamaya who is a cosmic power acts in spirit also so that the sub-

time principle known as Spirit Divine appears as personal Gods with divine qualities of love and playfulness. These Gods exist in the plane of God-consciousness during the period of a cycle after they get manifested.

**DISCIPLE:**— It is a wonderful explanation. Swamiji says that these Gods will exist during the period of a cycle after they are manifested. I could not understand that well.

**SWAMIJI:**— It is indeed wonderful and understandable. It is the play of Mahamaya that is going on in eternity. You know that there was the conception of heaven and heavenly happiness as the highest goal of attainment declared in the Vedas. You can see an evolution in the conception of heaven as the abode of Brahman as declared in those Vedas at a later period. There was an evolution in the process of attaining that state also, as Karma Meemamsa is becoming Brahma Meemamsa in the same Vedas. The Puranas introduced new revelations about personal Gods with forms. Mahamaya plays in a wonderful manner to make these adjustments according to the needs of the time.

**DISCIPLE:**— Swamiji, the epics declare that in the beginning of this cycle human society worshipped and meditated on the impersonal

principle known as Brahman and slowly that conception evolved as superhuman beings as Vishnu, Siva and so on. Later on it was declared that the worship of incarnations of God like Rama and Krishna are needed in this dark age of Kali. Your explanation is in a way contrary to the declarations of the epics.

SWAMJI:- I accept Vedas as our authority and explained the process of evolution of the conception of Godhood. In the glory of this mysterious power, there are varying statements in our scriptures about God, soul and this universe. Such declarations are indeed necessary to suit different mentality of human society. Vedas declare the same truth in a direct manner and epics declare those truths in a round about manner to suit the needs of people of devotional temperament. You will see that these epics lead us from the lowest stage to higher and higher ones till we reach the highest Brahman while Vedas declare the highest truth about Brahman. All these are the plays of Mahamaya. If we dedicate ourselves at the foot of this mysterious power we will be lifted to the plane of God-consciousness where we will enjoy eternal bliss. Those who are capable of fighting with Her in that state of existence will be led by Her to the higher state of cosmic



existence where the individual can enjoy communion with Cosmic Being.

DISCIPLE:- Swamiji says that the soul of man can enjoy eternal bliss in the state of God-consciousness. I do not understand why one should fight and strive hard to attain the ununderstandable principle known as Cosmic Being.

SWAMIJI:- I told you that men are of different mentality. Some may not get satisfaction by remaining in the plane of God-consciousness where there are different names and forms existing as conceived by men of this world. You know that there are different spheres for different sects and religions as they conceive of different Gods with different qualities, states and forms. Some aspirants may not like these differentiations. Their conception may be of cosmic Godhood.

DISCIPLE:- Such aspirant may remain in the state of God-consciousness having communion with the Cosmic being. Why do you say that they will be lifted to a higher region of the spirit?

SWAMIJI:- You have not clearly understood the sense of what I said. There is only one principle existing as infinite existence. In the glory of that principle various developments take place from the same principle. Those divinities about whom I have described give revelations about

different states of existence developed in the cosmos as attainable goals. It is our consciousness that perceives all these states of developments. Finer perceptions are possible only by highly evolved consciousness. Such evolved consciousness will exist only in a higher region of spirit. But the play of Mahamaya is to keep the consciousness of the aspirant in the lower state. Those alone who can fight and conquer that mysterious power can get lifted to higher regions. You know that we are attracted to various kinds of sense objects while we are living in this plane of earth. Due to the glory of this mysterious power we find joy in those objects of senses. We have to fight hard to conquer our mind and senses while we are in gross bodies. Again we have to conquer the modifications of our mind and intellect and make our consciousness still to go beyond all differentiations and to attain beatitude. Mental and intellectual modifications and sense-enjoyments are nothing but plays of Mahamaya. The attempt at conquering the senses and mind is in a way a fight between this mysterious power and the soul of man. Again there is a fight in the plane of God-consciousness. She will be trying to give us joy in that plane of existence in the presence of personal Gods and thereby keeping us in eternity in that plane of existence. Those who want to

go to higher regions where sublime beatitude reigns will have to fight with divinities who reside in the plane of God-consciousness. Different regions exist in spirit where individual souls can experience divine vibrations of higher orders.

DISCIPLE:- I do not understand the need of going above the plane of God-consciousness while that is a plane of joy eternal.

SWAMIJI:- I told you that different aspirants will have different conceptions of the highest goal according to their mentality. Some Vedantins are of opinion that the plane of existence of God-consciousness is not eternal. They believe that all that have name and form will be changing and as such they cannot be eternal. By the influence of this mysterious power there is a wonderful state of consciousness prevailing in the plane of God-consciousness that enjoys the glory of that state in a state of subdued consciousness. One has to fight the divinities to go beyond that state as Lord Buddha did. It is stated in His life-story that He was going to be duped by such powers offering the rulership of the kingdom of God even. These divinities tried to dupe Him by offering that kind of Lordship during His period of spiritual practices. He fought with them and conquered Mahamaya and attained Nirvana.

DISCIPLE:- Swamiji told me that the states in all planes of existence for a human soul are some kinds of trances only. That means that the soul of man is having subdued consciousness in all planes of existence.

SWAMIJI:- Yes, the real nature of the soul of man is pristine purity, sublime divinity and divine knowledge. That state of divinity is veiled by Maya and we are rotating in the wheel of Samsara or the miserable state of death and birth under the sway of Mahamaya. This mysterious power is keeping the individual soul in subdued state till it attains cosmic state of consciousness. Even in that state, human soul will have to remain in such a subdued state under the Cosmic Being known as Mother Divine or Saguna Brahman.

DISCIPLE:- Will you kindly explain the difference between Mother Divine and Mahamaya?

SWAMIJI:- Mother Divine is the giver of the realization of Brahman while Mahamaya is the power that veils the real nature of Brahman. Mother Divine is known as Brahma Vidyamayee (the power that gives enlightenment and knowledge about Brahman) and Mahamaya is known as Brahma Virodhi (power that veils Brahman).

DISCIPLE:- Do you say that the soul that exists in the plane of cosmic consciousness or

Saguna Brahman is also having a kind of trance? That is a plane of enlightenment and realization of Brahman. What kind of trance will be the state prevailing in that state?

SWAMIJI:- The experience there will be that the individual is one with the cosmic spirit. That experience itself is a state of trance. The soul free of all trances will be Brahman, the Absolute. The trance of the cosmic state of consciousness is a kind of feeling that I am immersed in the ocean of Existence, Knowledge and Bliss Absolute. That is the state of Brahman there.

DISCIPLE:- Mahamaya is a kind of power deluding the soul of man according to your descriptions. Is it not Swamiji?

SWAMIJI:- Yes, Mahamaya is a power to veil the real nature of Brahman. Again it is a power to delude human soul in different planes of existence as I described before. Vedantins use the word Maya for vibrant or manifested state of Brahman. That state is Chitsakthi or Mother Divine. Mahamaya is a lower development in spirit. This power is manifested from cosmic state of consciousness and is existing in different planes of existence below that state. Mother of the universe is the mother of this power also and She stands above Mahamaya. Mahamaya is the source of all these differentiations of names,

forms, and experiences. To get beyond all these states of existence, it is said that one will have to fight with that power as I described above. Sri Ramakrishna revealed a method of spiritual practice that will lead the aspirant to cosmic state of consciousness by passing through different stages of evolutions in the lower stages by following the path of devotion leading to sublime knowledge and bliss.

DISCIPLE:- Sri Ramakrishna worshipped Mother Divine and probably meditated on that Mother during the course of His spiritual practices. It is stated in His life-story that He got wonderful state of spiritual attainment known as Samadhi during the course of His practices in the beginning even before accepting a Guru (guide). I am puzzled to think how he could attain the highest realization without the help of a Guru.

SWAMIJI:- Yes, He worshipped and meditated upon Mother Divine in his own way. You know that He was born in Bengal and as such He worshipped Motherhood of God as Bengalees are mostly followers of Mother-worship. During the course of His practice He had wonderful experiences and He got the highest realization of Mother Divine as light of lightning. We do not know if He had any inner guide at that period as He has not spoken anything about a guide at

that time. We know that He was in a wonderful state of divine trance in those days. Divine trance is the result of a wonderful power activating the consciousness of an individual and in that state of trance the individual will be guided by that divine power. He underwent spiritual practices in such a trance and got the highest realization. Thereafter we know that He had inner guides to help Him in His practices. He used to say that He talked with divine powers who were manifested divinities from the state of God-consciousness. We also know that He had human Gurus to teach different religions and faiths. It is noteworthy in this connection that He worshipped and meditated upon Mother Divine as divine light of knowledge as his experience proves that fact.

DISCIPLE:— You have mentioned that all aspirants will have to put up a fight with divine powers before they get realization of any kind. Do you mean to say that Sri Ramakrishna also had such fights before He got His realizations?

SWAMIJI:— I told you that He had various experiences during the period of His spiritual practices. We do not know much about that period as He very seldom spoke about those secrets. It is to be noted here in this connection

that one forgets all experiences and also actions gained and done while one is in the state of divine intoxication. He might have forgotten all those details about that period of struggle, for He did not mention anything about such details in later days. We see that He got disgusted with His life that was not divine enough to gain realization of His Mother whom He wanted to realize and in an exalted state of consciousness He attempted to put an end to His life by cutting off His head with the sword that was hanging in the shrine. Getting angry with His Mother He was attempting to put an end to His life in front of the image and at that moment He got a wonderful experience which gave Him unspeakable joy divine. In later days He narrated to His devotees about this experience describing that He felt as if some kind of wonderful divine light appeared there and His consciousness was lost in that wonderful divinity. There is no possibility of knowing if He saw His Mother with form or if He felt sublime state of light divine only. His consciousness was in an exalted state of divinity and He knew that He was having divine experience in that state. Generally devotees experience divine glories as they conceive and meditate upon their chosen ideal. Unless such an exalted experience is gained, no one can



understand if his or her experience is divine. Sri Ramakrishna remained in that super-conscious state for two or three days and slowly gained His consciousness. The first word He uttered was 'Mother' and others knew from this expression that He was in a state of Mother-consciousness in that exalted state of Samadhi. You know that He was born for a special purpose. The Power Divine that is known as God or cosmic Spirit appeared as a human being as Sri Ramakrishna from the cosmic state to evolve the conception of a cosmic Godhood beyond all differentiations of caste, creed or colour. He was guided by His Mother Divine to practise different religions and faiths as we hear from His life-story. He too had to fight with that Mother, while He was embracing Sanyasa. Mother Divine who is beyond the state of Mahamaya also fights with aspirants who strive hard to attain the state of Brahman and it is only after conquering Her that She will allow anyone to attain that sublime state of Brahman. It is a wonder that such things take place inspite of our knowledge about spirit and matter. There is a power beyond our understanding existing as Mahamaya which is the source of all that we see and experience in this cosmos. This Mahamaya is a power manifested from the cosmic state of consciousness.

This state of consciousness itself is another wonderful state of existence without any reality. The only reality is sublime state of spirit or Brahman. But the power divine known as cosmic state of consciousness and the power known as Mahamaya are manifested glories of Brahman in whom the whole cosmos is existing. Mahamaya exists pervading all planes of existence below cosmic state of power Divine and this Mahamaya is a mysterious power ununderstandable to any. Her ways are inscrutable indeed.

DISCIPLE:- I like to know if Sri Ramakrishna was also living within the influence of this mysterious power known as Mahamaya.

SWAMIJI:- Yes. all those who are born in this plane of earth are sure to be within Her influence. But He was not being deluded by Her. It was his Mother Divine who was the manifested state of Spirit or the sublime state of Divinity that was guiding His life. His life itself was from that state and He lived as a devotee dedicating His life at Her feet. That state of Mother Divine exists beyond the state of Mahamaya. Vedantha calls the manifested state of Brahman as Saguna Brahman. It is stated by Vedanthins that there is a power known as Maya consisting of three qualities known as Sathwa (enlightenment) Rajas (activating power) and Thamas darkness.

Parasakthi is of enlightenment, Chitsakthi is ever active and Mahamaya is enveloping in darkness. The result of vibrations in the state of spirit developing as matter and also developed state of matter is the manifestation of Mahamaya, the enveloping power. Spirit becomes enveloped by that power and the whole cosmos is developed from matter. This Mahamaya tried to keep Him as a personality inspite of His highest attainment for the good of the world. Even in the state of the highest Samadhi after conquering Mother Divine He had to maintain a slight ego-consciousness and after returning from that state of sublime beatitude He was directed by His Mother Divine to be in the threshold of sublime knowledge where devotion attains its highest goal. It was indeed a new development in the path of devotion. He purified the path of Mother-worship by introducing pure and divine methods and evolved a new path of spiritual practice known as devotion combined with knowledge leading to sublime state of Divinity. His conception of God was of a Cosmic Being beyond all differentiations. That state of Godhood was not conceived by any follower of any religion so far. He practised different methods and religions and attained their goals and proclaimed that all religions are paths leading to the same goal known as God. Conceiving Mother

Divine as a Cosmic Being, the source of all. He practised meditation and the result was the attainment of such a God. Devotional practices were meant only to reach the plane of God-consciousness where personal Gods exist with forms or personalities till this new evolution took place in the life of Sri Ramakrishna. His life was for showing the path for devotees to attain the highest goal through devotional meditations. Mother of the universe is the goal of all methods of practices and all Gods and Goddesses of all religions and faiths. This state of Mother is the highest goal of devotion as all can love their mother. It is again this state of Godhood that is the goal of Yoga as all powers originate from such a state. Knowledge shines in that state as it is the manifested state of Spirit Divine which is the essence of all knowledge and bliss. It is again the source of all vibrations and activities and as such the path of Karma Yoga also finds its goal in that state. Such a wonderful state of divinity is Mother Divine and that state is manifested as Sri Ramakrishna to evolve a cosmic Godhood as the goal of different faiths and religions. Different paths or Yogas also find their goals in that personality who practised different Yogas and practices prescribed by different religions and attained the highest goals declared by them. All these are the plays of Mother Divine.

DISCIPLE:- I believe that this Mother is the power that pervades the universe and carries on the developments and activities of the cosmos.

SWAMIJI:- Yes, this is the power that carries on everything in this universe by appearing in various capacities. You have to know that this power is only a manifested glory of Spirit Divine as you see light around a lamp. This wonderful power is existing manifested in the cosmos as glory of Brahman to carry on cosmic business through divinities who are Her own glories. They exist manifested as eternal beings in the state of God-consciousness and also in cosmic state of consciousness where Coemic Being reigns. These divinities carry on duties of different solar system and they maintain differentiations, sects and religions as they are interested in the upkeep of this cosmos in manifested state. It is they who reveal spiritual knowledge to human society and make adjustments suited to changed conditions of this corporeal universe. It is again they who lead and guide human souls who are fit to reach the state of God-consciousness after making them purified in different stages.

DISCIPLE:- I wonder if there is any possibility of giving purifications to the soul of man which is only a spark of Spirit Divine.

SWAMIJI:- You might have known an Upanishad called Thripadvibhuthi Narayanopanishad revealed by the sage Thripad Narayana. You will find descriptions of change of bodies in different states of existence mentioned in that Upanishad.

DISCIPLE:- Yes, I found that the soul of man will leave the gross body through Brahma Randhra (the hole in the centre of the skull on the head) if the life led by him was unusually divine and will be led through the path of light till it reaches a stage and then divine beings will appear at that stage and give certain purifications to his astral body. Thereafter he will go higher and higher till he reaches another state where he will be purified again. With a divine body made of intellect, the soul of man will enter the Kingdom of God. Those who are fit will go higher again and get more purified and at last they will be given divine bodies to exist in the plane of the highest state of Vaikunta. I could not understand the sense of these declarations of the Upanishad.

SWAMIJI:- It is indeed beyond our understanding and there is no use of knowing all those details for our spiritual or material progress. All those details are revealed by divinities who reside in the plane of cosmic-consciousness or in the plane of God-consciousness.

**DISCIPLE:-** Swamiji told me that the divinities existing in the plane of God consciousness are to reveal divine knowledge to human beings. Now you say that the divinities residing in the state of cosmic-consciousness also give us revelations.

**SWAMIJI:-** Divinities are of one class of individual souls. When they exist in the plane of God-consciousness they reveal knowledge that will maintain differentiation. The same divinity can reveal knowledge about the cosmos when that divinity exists in cosmic state of consciousness. Knowledge about cosmic affairs will be revealed by divinities of cosmic consciousness and knowledge about this existence here and this universe will be revealed by the divinities of God-consciousness.

**DISCIPLE:-** Human beings also attain these states by spiritual practices. Do you mean Swamiji, that they can also get such knowledge manifested in them?

**SWAMIJI:-** Yes, if they want they can get such knowledge manifested in them. But generally they will be in a state of trance that is prevailing in those planes and they will be enjoying bliss in communion with the divinity that is prevailing in that state. It is indeed wonderful to note that the

soul of man is ever immersed in the play of the Power Divine known as Mahamaya and he does not want to get beyond the plane of cosmic-consciousness. Whatever is manifested in and through consciousness alone will satisfy him. Human beings living in this world are satisfied with sense preceptions and intellectual convictions. When they exist in mental planes they will be satisfied with mental experiences just as in dream and when they exist in intellectual plane they will be satisfied with intellectual experiences. Those who are existing in cosmic state of consciousness will find joy and satisfaction by the experience of the individual consciousness that he is cosmic in existence. But there is a super-conscious state where sublime knowledge and supreme beatitude reign. That super-conscious state is our goal. It is Brahman, the Absolute. Those who can attain that state can get sublime knowledge shining in them. But such souls will have no desire to know anything. I had a desire to publish certain books dealing with these topics and that is the cause of getting all these knowledge revealed.

DISCIPLE: - Do you mean to say Swamiji that you are having all these knowledge shining within you? I thought that you are getting revelations from divinities.



SWAMIJI:- Yes, I used to get revelations from divinities and I heard most of these descriptions about this cosmos and all objects in it from them. Now I am evolved much more and I can get all knowledge shining in me.

DISCIPLE:- Is it inspired state of your consciousness. Swamiji?

SWAMIJI:- No it is not inspiration. I get knowledge revealed from Brahman. You are not getting all these details now as a result of inspiration. You do not want to write or publish any book on any subject. I have influenced your consciousness and I am dictating all these books as I had such a desire while living in this world. I do not want to come to this plane of earth again to fulfil my desire. You cannot avoid me as I am a divine soul who can influence your consciousness. Now you are in a state of consciousness subdued by me. You live and act as I direct. You will have to obey till I allow you to be free. I do not want to tell you anything further about these matters now. You can get revelations from divinities only if I allow you. You can also get inspiration from within yourself and can know things revealed by spirits like me only if I allow it. This is your state now.

DISCIPLE:- Am I possessed by you?

SWAMJI:- Spirit cannot possess anyone. It is the astral body that can possess the astral body of another. I live in your body and talk with you now. Due to my glory you obey me and carry on the work. I tell you that I will carry on these works through you as I desire inspite of your unwillingness. Your being is completely under my control and you cannot fight with me now. This is really the wonderful glory of Spirit. If you are to fight with me you have to become Spirit. Lord Buddha fought with divinities while He was having His individual consciousness. When that state of individual consciousness became one with the cosmic state of consciousness in Samadhi He became an enlightened being. Once that state is attained, the soul of man becomes enlightened and he gets revelations from within. Lord Buddha maintained His individual consciousness while in awakened state till the last moment of His life as He had to fulfil the mission of His life. He attained Nirvana after fulfilling the purpose of his life. I am now evolved as Spirit and I am capable of telling you all cosmic secrets of super-zonic nature. You know that Lord Christ or His followers introduced a religious practice of the devotees' confessing before the priest the sins they have, knowingly committed. I now see that such a practice was introduced by Him or others

as He or they got revelations from angels who are called divinities by me. These divinities reveal all good and bad effects of their Karmas done in this world when souls of men attain the state of God-consciousness and make them repent. Then only the astral body will be purified and divine body will be bestowed. By revealing these truths angels introduced such a practice in those days. These divinities reveal different systems of practice to different sages and saints to suit different mental conditions.

**DISCIPLE:**— These divinities are really devils then. They ask some to think that they are pure and divine while they ask others to confess their sins.

**SWAMIJI:**— They act as devils as well. They want to maintain differentiations in this universe so that they can play. I had to fight with them in the beginning as you know while I was dictating this kind of scientific knowledge to you as they did not like all-embracing spiritual enlightenment. In fact they tried to interfere and probably they tried to dupe me on some occasions. I was under the impression that they were really helping me. When I completed two volumes of these books I became free from a bondage created by my desire to publish certain books. Now I am free

to write as I want and you see that I am not disturbed by them. They have introduced unnecessary topics about Godhoods of different planes. I did not want so much descriptions as I knew that God exists as Spirit Divine pervading everything. Personal Gods and Goddesses are mere manifestations of the same divinity as conceived by devotees. Really I did not want unnecessary details to be published. Sri Ramakrishna also was influenced by these powers while He was having spiritual enlightenment. He was asked to remain in Bhavamukha, the highest state of a devotee. In the eyes of a knower of Brahman that direction will appear as absurd, but in His life it was good, as He is to lead and guide crores of human souls hereafter. These divinities are always interested in keeping up duality and differentiations.

DISCIPLE:- If that is so, why should one keep contact with such powers? Is it not better to avoid them?

SWAMIJI:- One has to fight hard to avoid them. They come unwanted and try to interfere with the progress of spiritual aspirants. They offer wonderful powers and knowledge about cosmic secrets and try to dupe the aspirants. It is only after fighting and conquering them that one can attain the highest goal.

DISCIPLE:- Are they not parts and parcels of the Cosmic Being?

SWAMIJI:- Yes, they are. There are two kinds of divinities known as eternal beings and divine powers. Eternal beings give knowledge revealed and at times they may give directions in spiritual practices as well. Divine powers who are manifested for carrying on special works give us powers of various kinds and try to dupe us. All are parts and parcels of the Cosmic Being, but that does not mean that all are divine.

DISCIPLE:- Swamiji says that these powers are not guiding us in spiritual practices. Why should they appear from cosmic state of consciousness?

SWAMIJI:- They appear to hinder us in our spiritual practices. They will try to talk with us and offer different kinds of powers and thus try to cheat us. Cosmic consciousness is the consciousness of Mother Divine or God. She or He may be considering that it is a divine play, but human souls are being cheated thereby.

DISCIPLE:- I cannot understand that such things will take place and divinities will delude us.

SWAMIJI:- Yes, no one can understand all these. You see that they are interfering with my

work. You also have heard that Sri Ramakrishna was offered powers, wealth and fame. He fought with His Mother and refused to accept any. You can now understand that His Mother who was talking and playing with Him was only a manifestation of divine power from cosmic state of consciousness.

DISCIPLE:- Do you think Swamiji, that you are given wrong revelations while writing these books ?

SWAMIJI:- Yes, they were giving me unnecessary informations in the beginning. Now I get divine knowledge shining in me. God is one and He exists as infinite expansion of Spirit. Different personalities and deities are existing as conceived by devotees. You know that they revealed Godhoods as conceived by Hindus only. Really God is one and He is Spirit Divine.

DISCIPLE:- What are these revelations, inspirations and the sublime state of Spirit revealing spiritual knowledge?

SWAMIJI:- Revelations are dictations as you get now. Inspiration is getting divine knowledge shining in an exalted mood as Sri Ramakrishna used to get. I have already told you about the enlightened state after getting super-conscious

experience like Lord Buddha. That is sublime state of consciousness manifesting after attaining Brahman. Sublime state of Spirit is shining without any experience of knowledge when one attains Brahman.

**DISCIPLE:**— I think that these divinities try to cheat due to the influence of the power called Mahamaya.

**SWAMIJI:**— Mahamaya is the power that manifests from cosmic state of consciousness and pervades in the plane of God-consciousness and below that state in atomic regions. That wonderful and mysterious power appears from the lower stage of the plane of the existence of Cosmic Being known as Mother Divine. It is this mysterious power that causes differentiations of names and forms and also time, space and causation as that power is the state of Spirit shining through elemental powers. I have described that the cosmic spirit itself is being activated by this power and personal Gods appear and exist through this mysterious power. Divine powers appear from this state of cosmic Spirit as and when there is necessity. Individual souls of Gods, eternal beings and all animate beings of this corporeal universe also are manifested from cosmic Spirit from this state. These souls pass through transmigrations in different bodies

through the influence of this wonderful power called Mahamaya. These divinities also are influenced by Her.

DISCIPLE:- I wonder how these souls are appearing from the state of Cosmic Being as activated by this mysterious power.

SWAMIJI:- It is a cosmic secret unknown to human beings. Lord Buddha declared that there is only a centre of consciousness as the soul of man. His revelations were of that nature. He introduced a system of practice by following which course one can annihilate that centre of consciousness and attain Nirvana. Certain section among Hindus consider that the soul of man is a spark or a point in Spirit or Brahman as some sages got revelations of that type from divinities. They follow devotional practices to attain the state of God-consciousness or union in God or Cosmic Being. There is another section of followers among Hindus who believe that the soul of man is a reflected state of Paramatman who exists beyond all material developments.

DISCIPLE:- I do not understand the expression of reflected state of Paramatman as there is nothing else existing. Paramatman or Brahman exists in sublime glory and this cosmos is said to be superimposed in it. Unless there are two principles existing, how can there be reflection?



SWAMI:- Some believe that Spirit and matter are existing eternally as two separate entities. Their conception of the soul of man is that it is only a spark having influence of matter and as such impure in itself. They believe that by associating with Paramatman or God who is the sublime state of divinity having all glorious qualities and by devotional practices the individual soul can gain divinity and become free from the impurity that is its own nature. Such souls attain God-consciousness by practising religion. Reflection theory is also upheld by some as they do not accept that the soul of man is a spark of spirit. There are two groups among the followers of reflection theory. One of them may be having the conception that the Lord of the universe is a personality and His glory is getting manifested through material powers just as a sun is getting reflected in different receptacles of water. The other section is having some kind of conception that the soul of man is a manifested glory of Brahman reflected in the individual consciousness. There is another group of Vedantins who consider that the soul of man is Brahman, the Absolute and it is shining through individual consciousness just as sky is existing in different pots although sky is indivisible. All these differing explanations about the soul of man are simple admissions that we do not know anything

about the existence of such a soul. You can understand that the soul cannot be a spark of the spirit which is considered as infinite expansion of glory of divine light. Similarly you can understand that one personal God cannot be reflected in crores and crores of individual consciousness of animate beings of all classes in all planes of existence. I too do not understand the sense of reflection theory if Spirit is all-pervading. Moreover we see different kinds of glories being manifested in different species of living beings. Life-force, life, consciousness and sublime state of divinity are four stages of developments of the individual soul that we see in this cosmos. They may perhaps argue that it depends upon the medium through which the reflection takes place. I do agree that it is possible to have such variations depending upon mediums. Lord Buddha said that it is the individual consciousness that is passing through various transmigrations till at last it becomes annihilated in Nirvana. I do not agree with that contention as consciousness is only a reflected glory of Spirit. It is Spirit that is the essence of everything in this cosmos. It is again Spirit that is appearing as matter. I am convinced that there is one existence only as the basic principle and that one principle appears as many. My conclusion is that there is one existence

known as Spirit or Brahma and in its glory it appears as Spirit and matter. This manifested state of Spirit appears again as consciousness and from that state of consciousness individual souls appear. Each individual soul has a centre as glory of sublime state of Spirit or Brahman and that centre is passing through various trans-migrations. This centre in Spirit is the soul of man. All these developments take place as activated by Spirit shining in the aspect of Mahamaya.

DISCIPLE:- I have heard that sinners will perish in hell. Lord Buddha declared that those who attain Nirvana will perish and become nil. Hindus alone say that the soul of man will exist in eternity or become Brahman. I like to know what Swamiji's opinion is.

SWAMIJI:- I have told you that the soul of man is having a centre as sublime state of Spirit and that centre is shining through individual consciousness. I need not say that Spirit is imperishable and unchangeable. All changes take place in individual consciousness only. It is clear that the consciousness is ever changing according to environmental conditions. Sinners may go to the plane of utter darkness where the consciousness may not be manifest and that may be the

state that is described as damnation. There is a fact to be known that the Spirit will not know that it is existing if there is no consciousness shining. You have the experience of deep sleep when you have no knowledge of anything. Similar is the experience in utter darkness. Hell is a dream state where one may undergo miseries. Those who say that there is damnation to the soul of man may be meaning that such souls go to utter darkness where the consciousness will lose all knowledge just as in deep sleep.

DISCIPLE:- We get up from deep sleep and we remember all about the previous days. But we do not remember anything about the past when we are born again. We ought to remember our past if our faith that the souls exist and they are born again according to our Karmas (effect of our actions in life) is true.

SWAMIJI:- Sleep is a state that we experience while in a gross body. Experience of utter darkness is as you know after leaving this gross body. Body-consciousness is existing manifested in an individual when he is in awakened state. The soul having a gross body alone can experience awakened state. It is only during awakened state one can have consciousness properly manifested. In dream state there is a vague conscious-

ness only and that state of consciousness is only a reflection of past impressions of various lives.

DISCIPLE:- Do you say Swamiji, that all our dreams are reflections of our past impressions?

SWAMIJI:- I do not say that all dreams are reproductions of past experiences. But there is some connection with our past impressions for our dream state. Do you not know that there is no possibility of a person dreaming as if he is going to the sun. We may have certain impressions about certain affairs or persons and we may dream accordingly. Gods are seen in dreams as we imagine them to be during our wakeful states. It is to be remembered that we possess past impressions of various lives and we can have reflections of those impressions although not in an arranged manner. Hell is a dream state where we may have miserable experiences or terrifying experiences reflected from our past impressions. Utter darkness is a state where we will have no such experiences and we may wake up from that state without any memory of the past as we were not having a gross body in that state.

DISCIPLE:- Gross body is made of quintupled elements. I do not know if there is any relation between a gross body and the consciousness of an individual.

SWAMIJI:- All our actions create impressions in our brain and those impressions keep up memory. When one leaves the body those impressions are carried away by astral body, but when the astral body enters utter darkness all those impressions disappear and the consciousness maintains them in an unmanifested state.

DISCIPLE:- Those who do not go to utter darkness also do not remember their past if they are reborn as we believe.

SWAMIJI:- They also are reborn. Till one attains salvation there will be transmigrations in different bodies. Change of body is death. By changing a body made of quintupled elements one may have such impressions in the body made of pure elements. Astral bodies are of pure elements. But by entering into a new body made of quintupled elements the soul of man becomes entirely changed into a new state of consciousness developed through that body and he forgets all about the past. You may ask now how some people remember about the past. If they remember really, they do so due to the influence of those divinities. They may be trying to keep up the faith in rebirth. The faith in rebirth is a mysterious development in human society as it is ununderstandable to men

**DISCIPLE:**— I want to know if Lord Buddha's conclusion and the conclusions of other religions leaders that there are possibilities of annihilating the individual soul are true.

**SWAMIJI:**— If the individual is more consciousness only it is certainly possible. Lord Buddha is of opinion that there is only a centre in consciousness as an individual. Lord Christ declared that there is the possibility of a divine Spirit shining as a silvery light entering a human being when he is blessed by God. This is really a wonderful declaration. It is stated in Hindu scriptures that souls highly advanced in spiritual practices may get enlightenment or inspired state by divine grace and both these declarations are somewhat the same. Hindu sages are of opinion that the soul of man is eternal or it is Brahman itself. Mere consciousness cannot be existing as unchangeable. It is noteworthy that consciousness is ever changing and it is like a flame of light or the flow of water depending upon environments. You know that a man identifies himself with his body and that the body is ever changing as it is made of quintupled elements. There is I-consciousness in a child, in a boy and in a young man and that consciousness of I-ness is the same although there is change in the state of body. Similar change is taking place in the astral and

causal bodies also, but the mysterious I-consciousness is unchanging. No one can say what this I-ness is. Even this I-ness does not exist manifested in deep sleep and you can understand that there will be no change taking place in the state of consciousness in that state of deep sleep. It is therefore clear that in utter darkness also there will be no change taking place in the consciousness as it is unmanifested there. All changes taking place in a gross body will give similar changes in the astral and causal bodies as stated above, but in utter darkness there will be no such changes as the I-consciousness is unmanifested in that state. This may be the cause of stating that the soul of man gets destroyed in hell. There is another fact that all experiences in a gross body give some kind of impressions in the brain made by vital energy (Prana) and the man after getting awakened from sleep recollects all past experiences. In utter darkness there is no such impression maintained as there is no gross body there and the soul gets up with mere I-consciousness only. You may ask now if one who goes deep into Samadhi which is a state similar to deep sleep can remember his past when he gets awakened. I say that he can remember his past actions as he has his brain. But one who enters into Nirvikalpa state of Samadhi and leaves the body in that state can never recollect anything about his past.



Not only that he will not remember anything about his past but also he will not have his I-consciousness existing. Buddha meant this state of experience in the highest state and Lord Christ meant the experience of the state of utter darkness.

DISCIPLE:- Swamiji explained that the state of consciousness is like the flow of water. Is there nothing steady in an individual?

SWAMIJI:- The soul is unchanging. I-consciousness is only a reflection of the soul and it is also unchanging. I told you that it is impossible to explain what the I-ness is. The nature of consciousness is ever changing depending upon environments but in and through all these changing states there is an unchanging existence and that is the soul of man according to Hindus. You can now understand that some may call this reflected state of I-ness as the soul while others say that the Spirit which is the substratum is the soul of man.

DISCIPLE:- I understood from your descriptions that there is a centre in Spirit for every individual soul. How can that indivisible Spirit be divided as innumerable souls? If it is conceived as mere consciousness only, there is possibility

of having some kind of conception as consciousness in cosmic state is only a reflection of the cosmic Spirit in that state of electrons and protons. It is indeed difficult to understand how this cosmic state of consciousness itself gets manifested as individual consciousness as electrons and protons are treated as substances of cosmic pervasion. Yet, I can understand that those substances are mere matter and it may be possible to manifest as innumerable centres of consciousness as electrons and protons are charges of different atoms. Spirit which is beyond matter is supposed to be all-embracing existence only. I am finding it difficult to conceive that there are centres of innumerable individual souls.

SWAMIJI:- Yes, individual consciousness is getting manifested from the cosmic state of consciousness. But you have to understand that the glory of that wonderful Spirit is unbounded. It can exist as sublime divinity as the substratum of everything and at the same time it can exist as a manifested glory of Spirit as individual souls of Gods, divinities and other animate beings just as cosmic state of consciousness can appear from the same Spirit. Lord Christ declared that the soul of man as exalted divinity enters into one who is highly divine. That statement has an

esoteric meaning that the Lord bestows His grace on the devotee who is deserving and the devotee becomes pure and free from the meshes of Sam-sara or the chain of death and birth. Such a soul is pure indeed. The sense of this declaration is that the individual consciousness gets connected with the individual centre in Spirit. I told you that there are four stages of developments as life-force, life, consciousness and soul for an individual. Life-force is getting manifested in plants and trees while life is seen manifested in certain insects. You can see consciousness developed in various degrees in oviparous and viviparous bodies, but the soul will shine in a human body only.

DISCIPLE:- This may be the cause of the statement that there is no soul in an animal and that it can be killed and eaten.

SWAMI:- Yes, this may be the cause, but you can very well understand that they feel pain as they have consciousness. It is consciousness that is having all kinds of experiences. Beings in all kinds of bodies have connection with souls although developments are of various orders. Spirit gets manifested from the sublime state and passes through various transmigrations through various bodies from darkness to light and light to light of light till it attains sublime state of

divinity. During the course of evolution the soul gets developments of consciousness and by spiritual practices one gets beyond the state of consciousness. That sublime state beyond consciousness is called Nirvana or Kevalamukthi (salvation). If one goes to utter darkness and forgets all about the past that state will not be the end of the individual. Just as one gets awakened from sleep the soul of man will enter into another body activated by the power of his past Karmas (results of actions).

DISCIPLE:- It is very interesting indeed to hear about all these states of developments, but it is very difficult to understand and assimilate these states of existence. You are of opinion that the souls who enter into utter darkness do not perish and that they take up gross bodies according to their Karmas after remaining in that state of darkness for a certain length of time. I do not know if the souls who go beyond the state of consciousness also keep up the individual centre in Spirit and come down to this plane of earth later on.

SWAMIJI:- There are difficulties to understand these super-zonic details. It is better not to proceed with such discussions. You know that I was existing in that highest plane of

existence since thousands of years and yet came down to this plane of earth for divine purposes. Great sages may take up lives in this plane of earth to carry on divine duties as ordained by that wonderful Power Divine to make adjustments in this plane of earth once in a while. Ordinary souls do not reach that height as they are satisfied with the experience of God-consciousness. Some of them may return to this plane of earth after the expiry of the result of their Karmas and some others may return to preach the message of God. There is a higher state of existence in the plane of cosmic consciousness and those souls who exist there will not return unless there is divine ordination. You may ask now if the souls who exist in the plane of God-consciousness are not coming down to preach the message of God as directed by that Power Divine. They act as directed by personal Gods, who reside in their spheres.

DISCIPLE:- Do you say that these personal Gods really exist and have duties in this plane of earth?

SWAMI:- In the glory of Brahman they exist as manifested divinities in the plane of God-consciousness. You know that they incarnate in this world whenever there is need. Messengers of God also are born as glories of those Gods, but

there will be associates with incarnations and messengers of Gods to erry on the purpose of the advent of those incarnations. You have heard that there were many such divine souls born with Lord Rama, Lord Krishna, Lord Buddha, Lord Christ, Prophet Nabi and others. Sri Rama-krishna also had many such souls with Him. This time the advent was as a saint and His associates were also saints. These plays are going on in the glory of Brahman in this world of ours from the beginningless past. That aspect of Brahman that plays like this is called Mahamaya and Her ways are inscrutable.

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## THE INDIVIDUAL SOUL AND ITS TRANSMIGRATIONS

DISCIPLE:- In spite of all your explanations I do not understand clearly. I like to hear more about different states of existence. Do they really exist? You declared that you were under the influence of those divinities and under their influence you made unnecessary descriptions about different states of existence and Godhoods existing in them. You have now got evolved as Spirit. I want to know if your views have undergone any change.

SWAMIJI:- Yes, my views are changed in some respects. There is only one Spirit existing infinitely as all-pervading. This corporeal universe is full of quintupled elements of different kinds and it is the corporeal body of Brahman. There is a fourth dimension as I told you before and that state is called the Kingdom of God. There are different spheres for human souls to exist after leaving this plane of earth and they are existing in that infinite expansion of divine ether. It is indeed noteworthy that this divine ether is a glory of Brahman and it is pervaded by the same Spirit with manifested glories. Pure elements are constituting different planes of existence in that infinite expansion of Spirit.

Each sphere of existence is infinite in character and yet Spirit pervading them is beyond understanding as it is extending beyond all manifested states of existence. These are not separate compartments in the infinite expansion of Spirit or divine ether but different states vibrating different kinds of material powers suited to the existence of human souls of varying developments of consciousness. You may call that in any manner you like but those states exist in infinity.

DISCIPLE:— You described all these before. You gave them different names of ethereal planes, solar spheres, lunar spheres and corporeal universe. Now also you say that there are different spheres of existence in this infinite expansion of divine ether or Spirit Divine. I do not find any difference in these descriptions.

SWAMI:— You may not see difference in the description of these spheres of existence, but there is difference in the power reigning in them. I told you that there are different powers known as Parasakthi, Chitsakthi, Vaikuntasakthi and so on and again there are different Godhoods in different planes of existence. Now, when I am evolved as sublime Spirit, I find Spirit only in all these planes of existence and the same Spirit is reigning all these planes as different Gods and Goddesses.



DISCIPLE:- That is also clear from your descriptions so far. You have told me that the glories of Brahman exist in different states of existence shining through powers pervading in those states. That means that those Gods are nothing but the same Spirit. I do not perceive the difference between these descriptions.

SWAMIJI:- You have understood me properly. The only Godhood is Spirit Divine although human beings perceive the same Spirit in various ways according to the development of their consciousness. Vibrations in those states are mere material powers. You know that Brahman is pervading in this plane of earth also. But we do not perceive the sublime state of Spirit in this plane as the vibration here is of worldly nature. The soul of man is having a peculiar trance of worldly nature while living in this plane of earth. Similarly in other planes of existence the soul of man will be having a trance suited to that plane of existence. Vibrations there will be of material powers and of varying degrees. The plane of cosmic consciousness is the highest plane of existence where the highest material powers pervade. Spirit shining through those powers will have wonderful divinity manifested as the power of matter in that state is a conductor for sublime divinity as it is supremely fine. The highest state

was described by me as Parasakthimandala where Spirit becomes matter known as neutron and the next state was described as Chitsakthimandala where electrons and protons pervade. I described Godhoods of these states as distinct Divine Powers with wonderful glories. Now I say that all these distinctions are concerning matter only. Spirit pervades all these states as Spirit in sublime glory.

DISCIPLE:- I do not understand clearly the descriptions of different planes of existence and the states prevailing there. You say that there is infinite expansion of Spirit beyond infinite expansion of ether in this corporeal universe in the fourth dimension. I can conceive a fourth dimension towards sublime state of divinity known as supreme Brahman. According to your description, Brahman, the Absolute is something like vacuum as there is no vibration of any kind in that principle. I presume that the fourth dimension is passing through finer and finer states of material powers in ether till it reaches absolute nilness. This corporeal ether is full of sky elements and other elements of quintupled nature. I am sure that the infinite expansion of Spirit in the fourth dimension is full of pure elements in the first stage, elemental powers in the second stage, electrons and protons in the third stage,

Neutron in the fourth stage and sublime divinity or vacuum in the fifth stage. Spirit pervading in different stages may manifest different powers as its glories as it is shining through different substances of cosmic pervasion. I desire to know if my understanding is correct.

SWAMIJI:- I am glad to see that you have understood these ununderstandable states of infinite pervasion of Spirit Divine in the fourth dimension. Yes, it is exactly as you described.

DISCIPLE:- I think that the infinite expansion of corporeal ether with all globes, planets and stars of quintupled elements of fire, fire and air, fire, air and water and fire air, water and earth is the gross body of Brahman.

SWAMIJI:- Yes, that is the gross body of Brahman. This gross cosmos is meant when we say Bhoomandala or the sphere of earth. It is considered as Annamayakosha or the sheath of food of Brahman. The next higher or the finer stage in the divine ether or the Kingdom of God in the fourth dimension where Spirit manifests its glory is full of pure elements of fire, air, sky and water. It is needless to say that there is unquintupled sky elements existing predominantly in that state. There are pure earth elements also in the lower part of that state. The higher or

finer region in this state is free of earth element and both these regions together constitute Pranamayakosha or sheath of vital force and Manomayakosha or the sheath of mind of Brahman. The next finer state is free of water element and that state is known as Vijnanamayakosha or the sheath of intellect of Brahman. You know that the plane of God-consciousness is the highest region in this state and that plane is constituted of sky, fire and air elements of unquintupled nature. These states in the Kingdom of God are known as Chandra Mandala (lunar sphere) and Adithya Mandala (solar sphere) among Hindus. There is Vidyummandala or electronic plane of existence beyond this plane of God-consciousness. That plane is full of material powers of cosmic pervasion and that is known as the state of cosmic consciousness. Beyond that is the state of Para Siva or Para Sakthi where Spirit becomes matter. These states are known as Anandamayakosha or the sheath of bliss of Brahman. Beyond these states, there exists the glorious Brahman as the soul of this cosmos. This Brahman pervades all these states as Spirit and yet it is beyond all these states. This Brahman is the basic principle known as sublime divinity. This is existence infinitum and this is really the essence of all that we see in this universe. The only reality is Spirit or Brahman and all that

exist manifested are mere glories of Brahman. Macrocosm and microcosm are having causal, astral and gross bodies of the same character. Spirit or Brahman is the soul and it is the cosmic Being. A manifested glory is appearing as its consciousness. When it is pertaining to macrocosm that glory is called cosmic Being or Mother Divine and when it is connected with an individual that glory is known as the soul of man or Jeeva. The consciousness shining from Cosmic Being is called cosmic consciousness which is the source of cosmic intellect, cosmic mind, cosmic powers and cosmic vital force. This cosmic consciousness is the causal body of Brahman. Cosmic intellect, mind and vital force make the astral body of Brahman. Cosmic powers develop various elements and they develop the manifested gross cosmos as we see here. Microcosm is nothing but a glory appearing in the macrocosm and it is existing resembling the macrocosm with a soul and all the three bodies as stated above. From these descriptions you can understand that the fourth dimension is in the direction of the soul that is sublime divinity and the astral and causal bodies exist in that infinite expansion. In fact Brahman alone is existing as the soul and all the three bodies as I described now.

DISCIPLE:- You have not mentioned any-

thing about Godhoods existing in different states although you have described bodies of Brahman.

SWAMIJI:- I told you that Spirit alone exists in all these states of existence in the fourth dimension. There is no existence of a separate being as God. We conceive God according to the development of our consciousness and the only Spirit known as sublime divinity appears before us and give us realizations as Sri Ramakrishna declared. It is His life that has caused the evolution of the conception of the cosmic Godhood beyond all differentiations. You might remember that I declared in those days while I was in a human body that His advent is the beginning of Sathya Yuga. Sathya Yuga is an age when people follow Brahman or Truth eternal as God. Modern age of material science requires such an evolution of Godhood and that evolution was made by Him.

DISCIPLE:- I do not clearly understand these descriptions.

SWAMIJI:- Brahman exists as sublime divinity as the substratum of this universe. The same Brahman appears as the manifested glory as Mother Divine or Father in Heaven. He or She is the controlling power and is the source of all Gods and Goddesses. It is this Power that

is the source of all powers. Gods and Goddesses and all individual souls of all planes of existence. The same Power appears as Mahamaya in a lower state and that Power is the cause of further developments of this cosmos. Plane of God-consciousness and all other planes below that and deities existing in the plane of God-consciousness, all divine beings and also all individual souls of all living beings are manifested glories of Brahman as activated by this Mahamaya who is the lower aspect of Mother Divine. You know Mother Divine is Brahman in wishful state as described by Sri Ramakrishna. Devotees conceive Gods in their own way and this state of Spirit or Mother Divine appears before them as they conceived. Personal Gods exist in the plane of God-consciousness to bless and guide devotees as glories of Brahman.

**DISCIPLE:-** These Gods are mere glories of Brahman in your opinion, but I have heard that they are personalities existing in God-consciousness. I like to know if they can really help and guide us.

**SWAMIJI:-** They are existing as glories of Brahman just as we see lights burning due to electricity. You know that the power-house is the source of the current that is being in circuit

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**SWAMIJI:**-- They are existing as glories of Brahman just as we see lights burning due to electricity. You know that the power-house is the source of the current that is being in circuit



through its medium. Similarly Brahman is the source of all powers that we see manifested in this cosmos. All powers are in circuitous movement and the power-house is Brahman. I have told you that there is oneness of matter as the source of everything. That state of oneness is called Moolaprakrithi and it is known as neutron or something like that in the west. It may be noted that this oneness is yet to be established as they consider the highest principle known as neutron is a combined state of two principles known as electrons and protons. There is a similar state in spiritual science and that state is what Vedantha declares as Brahman beyond all differentiations. The non-dual principle known as Brahman is the source of all divine powers and gods of all faiths and religions. All souls of living beings and angels or divinities are also from the same principle known as Brahman. The real existence is sublime state of divinity beyond all manifested states and glories. This oneness is the source of all spiritual developments and manifestations. Similarly the source of all material developments and manifestations are also declared to be oneness known as Moolaprakrithi or neutron. Advaita state of Brahman is Sivasakthi union or the union of Spirit and matter and the source of this union is sublime divinity.

**DISCIPLE:**— There are the manifested states of divinity known as Parasakthi and Chitsakthi in Vidynmandala (the plane of Mother Divine) according to Hindu conception. Swamiji says that these planes of existence are mere material planes pervaded by Spirit Divine. I like to know if there are any divine powers developed in those states as we conceive.

**SWAMIJI:**— Yes, there is a wonderful development of Spirit possessing material powers reigning in that state as glory of Brahman. That power is called Mother Divine. You know now that it is only a manifested state of Brahman. Similarly the same Spirit appears as personal Gods in the plane of God-consciousness with material powers as Gods of the Kingdom of God or Vaikunta. That state is vibrant with atomic energies and is radiating divine joy from the conceptions and meditations of devotees of different Gods and Goddesses. Advanced souls in spiritual practices will attain that state of consciousness and enjoy divine bliss while more advanced souls will attain the plane of Saguna Brahman and enjoy sublime beatitude in communion with the state of Brahman. Godhoods of the plane of cosmic consciousness or Vidynmandala are cosmic in character and they are manifested glories of Brahman. Parasakthi is the power pervading in that state activated by

Parasiva or Spirit Divine as conceived by devotees. Chitsakthi is the developed state of that power who is the source of all other powers in the cosmos. It is from the Spirit pervading in that state that all Gods, Goddesses and individual souls of various order have manifested. All these powers and manifested glories of Spirit as Gods, Goddesses and souls are in circuitous movements just as we see the sun, moon and all planets and stars are in circuitous movements. You know that sun is having its own course of movement while other planets are having their own movements besides their circuit around the sun. Our globe of earth is rotating itself and having a circuit around the sun although we do not feel as if we are moving around the sun. In the glory of Brahman all these take place in this cosmos of infinite existence. I told you that all material powers in this cosmos are in circuitous movements. Sublime state of Brahman is unchanging and beyond all vibrations. Manifested state of Spirit in vibrant state of matter is all-pervading divinity and that is in a wishful and active movement. All souls are manifested from such a state of Spirit and are in circuitous movement passing through various transmigrations through different bodies.

DISCIPLE:- These souls are centres of Spirit

as you have described. Do they exist as individualized centres being separated from the cosmic Spirit?

SWAMI:- No, they exist in cosmic Spirit just as we see stars in the sky. Sky is all-pervading principle and stars exist in it. Similar is the case when you consider the existence of cosmic spirit and the existence of the souls of living beings. Cosmic Spirit is all-pervading principle and is the soul of the soul and the individual soul exists as a manifested glory. This manifested glory will pass through various transmigrations through different bodies till it attains the state of cosmic Spirit beyond all manifested bodies of three kinds. Three kinds of bodies are causal, astral and gross bodies and gross bodies are of four categories as I told you before. The individual soul after getting manifested from cosmic Spirit remains in utter darkness or ignorance of its existence.

DISCIPLE:- Spirit is sublime divinity and supreme knowledge. How can it be in darkness when it is manifested as a glory? Probably there is a power of Maya known as enveloping power (Avarana Sakthi) to veil the real nature of the soul as stated by Vedantins. I do not understand the sense of the statement that the soul that is a

spark of the cosmic Spirit can be enveloped by a power known as Maya.

SWAMIJI: - Yes, there are various inconsistent conceptions in spiritual matters because of its ununderstandable nature. Anyway you can somehow conceive these ideas as you know that the same Spirit has become material powers and inert matter. The essence of all that we see here is Spirit only. Similarly the essence of individual soul is also Spirit and yet souls of living beings manifest their glories in varying degrees in various directions. 'I am Brahman' is a statement made by all realized souls in India, but we know that we are not having the state of Brahman experienced. We have various needs and shortcomings inspite of our knowledge that we are nothing but Brahman. Really we are not evolved as Brahman although we are in essence Brahman itself. This evolution as Spirit Divine is attained by passing through various lives in different bodies. Ancient sages of India declared that a soul has to pass through innumerable lives as plants, trees, worms, insects, birds and animals before it becomes a human soul. I told you that a monkey is getting evolved as a man. Maya, that activates these manifestations is nothing but Brahman in a manifested state as power or glory. Brahman itself becomes manifested as life-force,

life, consciousness, individual souls and cosmic Spirit and also as inert matter during the course of developments. After veiling the real nature of the Spirit all these developments are caused by another power of Maya known as Vikshepa-sakthi or projecting power. In the view of Vedantha this cosmos is superimposed on Brahman by this power of Maya. Thanthra system says that Brahman manifests as Siva-Sakthi union and Parasakthi and the power known as Chit-sakthi are the developed aspects of Mother Divine. Again the same power appears as Mahamaya and that aspect of Mother Divine is the cause of all developments in the cosmos. Both Vedantha and Thanthra agree that an illusory power known as Mahamaya is the cause of this cosmos although they differ in details. I accept both these views and try to make harmony between differing statements of different sages of different ages and places.

**DISCIPLE:**— This Maya is nothing but Brahman in the view of Swamiji.

**SWAMIJI:**— Yes, it is a glory of Brahman. You may ask the difference between Brahman and its glories. Brahman is sublime state of Spirit while glories are manifestations of different powers from that state. You know that God is described as all-powerful divinity. Brahman is

not having any power manifested in that state. The difference between Brahman and its glories is that one is sublime divinity and the other is manifested divine powers from that sublime state of Spirit. This Maya is the cause of all deaths and births and all miserable experiences in this plane of earth.

DISCIPLE:- I take it for granted that this cycle of death and birth causes the developments of consciousness and these developments are making the individual soul evolved.

SWAMIJI:- Yes, it is exactly as you say. The cycle is ever rotating. All powers are moving in cyclical rotation. You know that we get rain as a result of heat radiation in the sea. Vapour originates in the sea, clouds gather in the sky, they move on towards hills, clouds get condensed as water and we get rain. Again that water is carried to the sea from where it started through rivers and the process of vapourizing is continued. We take food that we get from this earth. Food is digested and a portion is assimilated by the body and the rest is thrown out as filth. This filth becomes earth again and supplies food for our use. The portion assimilated by our body also becomes earth when the body gets decayed at last. Scientists say that all powers in the

cosmos are moving in wave form and are in circuitous movements. Hindus believe that personal Gods and Goddesses are manifested from Cosmic Being and existing in the state of God-consciousness during the period of a cycle only. At the time of dissolution all these manifested glories will dissolve into the state of Cosmic Being and again get manifested during next cycle. Similarly all divinities or angels are also manifested from that state only. They too disappear into that state at the end of a cycle and reappear during the time of next cycle. All individual souls also will disappear into cosmic state of Spirit Divine at the period of dissolution and reappear during the period of next cycle. From all these facts you can conclude that everything in this cosmos is moving in cyclical rotation and in a circuitous manner. You know that a child will have no teeth when it is born. Slowly within a year or so teething will begin. Within a few years the young one will have the set of teeth developed. That set will decay and a new set will develop during the life time itself. Again if one lives the full span of human life he will lose all his teeth and become like a baby. Man will have no power of senses, mind or intellect developed when he is born. During the course of his life all these get developed and at last when one is at the close of his life after living the full span



of a human life he loses all these developments. We feel hungry and get satisfied by taking food, but in a short time we feel again hungry. We can see this cyclical rotation in all activities and movements of our lives. All powers in the cosmos are moving completing their circuits.

**DISCIPLE:-** Do you mean to say Swamiji, that the individual soul is like the power of electricity? You told me that it is an individualized centre without any connection with other centres. If these souls are connected like a chain it can not have a circuitous movement.

**SWAMIJI:-** Individual souls are not connected together like a chain. The sun and other planets are in circuitous movements although not connected as a chain. The soul is having various powers working in the body. You can watch your breathing and find that it is being done completing a circuit. Breathing itself causes blood circulation from the heart through blood vessels and that blood returns again to the heart after completing the circuit throughout the body. All powers working in the body are in circuitous movements. The soul is an individual centre originated from cosmic Spirit and it is getting impure by associating with material powers existing manifested from the same state. It has to get purified and developed by passing through

various transmigrations through different kinds of bodies and at last attain the state of cosmic Spirit. This circuit is the course of evolution of a human soul. During the course of evolution the soul manifests its glories as life-force, life and consciousness through material powers of atomic and electronic character. Senses, mind and intellect are centres of atomic energy and the consciousness is the reflected glory of the soul through electronic substance. Life-force is a wonderful power shining in plants and trees as a glory of Atman and life is a development of this power after getting evolved through bodies of germination. Manifested soul will be in ignorance about its existence or will be in utter darkness till it gets evolved as a human soul. We see that birds and animals are living without any consideration of their future. They do not know that they are glories of Brahman and they do not attempt to know anything about Spirit. Human society alone is interested in spiritual life. Plants and trees get their food from earth and that food supplies protoplasm for their growth. You can see that grass is growing inspite of it being eaten by cows everyday. That shows that there is a power of growth in grass. Trees and plants also grow even after chopping branches. They too have such a power shining in them. We do not

see that a block of rock does grow after it is blasted and removed. This power of growth is the manifested glory of life-force working in plants and trees. In an insect we do not see the power of growth working like this, but there is the power of life as it is moving about. Yet, it is not conscious enough to find ways and means to protect itself from dangers. Birds and animals are having consciousness developed in various degrees. Hindus believe that semen is the essence of blood and consciousness, or some kind of electronic power is the essence of semen. Those creatures that are born as a result of coupling are oviparous and viviparous creatures. They have blood in their bodies and they possess consciousness in varying degrees. I told you that a monkey is getting evolved as a man. Monkey is having mind and senses fully developed and probably it has development of intellect as well. Man is a viviparous animal who has his intellect fully developed with discriminative powers. This power of discrimination is the unique quality that a man possesses to distinguish himself from quadrupeds. In the body of man the soul develops its consciousness wonderfully and it is man that becomes God. It is said that man alone attains super-conscious experience in Samadhi.

DISCIPLE:- I wonder if all these transmigrations are undergone by the individualized centre of Spirit. Does such a centre exist in plants and trees as life-force as you described?

SWAMIJI:- It is not the soul that is existing in a plant. The soul exists as unmanifested Spirit in darkness. It is the glory of that Spirit that is shining through life-force. Life-force is a wonderful power existing in everything that has life. That power is called vital force in our body. Similarly the power called life is shining in an insect and that is a developed state of life-force. Life is the glory of the soul that exists in darkness when it is shining in an insect or worm. You know that there is a kind of earthworm living under the surface soil. It is a kind of insect that cannot live long if kept in light. If you cut it into two, both portions may move on for some time, but those pieces will not be alive for a long time. It has no centre of life in the body, but it is to be considered that it is a living being. Life-force is developing as life in such an insect. You know that there are very small insects and flies, but they have life centres in them. In a human being that centre is in the heart. Life-force is working as vital force in a human body and doing various functions in different parts of the body. This life-force or vital force is called Prana by

Hindus. Prana pervades the body and the man is alive while in this plane of earth. Prana is activating mind, intellect and even consciousness and the gross body is carrying on activities as directed by mind in and through the influence of this Prana. Human body is the highest in the gross bodies of all living beings in this universe. It is highly evolved body for the soul to manifest its glories.

DISCIPLE:- Swamiji is speaking about evolution theory. I desire to know if this evolution is for the body or the soul.

SWAMIJI:- The soul is a spark of the cosmic Spirit which is sublime state of divinity. It is impossible to say that the Spirit is to get evolved. Spirit may be getting manifested by passing through various bodies of quintupled elements as I described so far. You have seen the sunrise in the horizon. Rays of the sun appear as glories of the sun before the sun is seen. Similarly glories of the Spirit are seen manifested as life-force, life, consciousness, intellect, mind and senses before the soul is manifested in its sublime state of divinity in a human body. Ordinarily human beings are getting senses, mind and intellect manifested in them with discriminative powers, but they may not be having their consciousness sublimated. Such souls may be treated

as human animals. Highly evolved souls will have divine consciousness shining in them always and it is they who attain the state of Cosmic Spirit after leaving this plane of earth.

DISCIPLE:- I did not understand clearly if the body is getting evolved or the soul is having evolution.

SWAMIJI:- I told you that the soul is only a spark of sublime Spirit. It is needless to say that this Spirit is not to get evolved as it is unchanging. The body is made of matter and it is ever changing in character. It cannot attain a state of divinity beyond all changes. There is a third entity known as an individual and that entity is passing through all these transmigrations. That entity is existing in every living being identifying with the body that it possesses. This mysterious entity is known as consciousness. Consciousness identifying with the gross body is called man. I-ness is the entity that is really in existence. It is needless to say that this I-ness appears in consciousness and that I-consciousness is identified with the bodies of all kinds. It is this I-ness that is getting evolved by passing through various transmigrations.

DISCIPLE:- What is the power that activates

that I-consciousness to pass through various transmigrations as Swamiji has explained.

SWAMIJI:- Till one becomes a human being manifesting the power of discrimination, it is the cosmic power known as the activating power in making cosmic developments that is directing the natural evolution as we see in the case of trees and animals. Trees flower and bear fruits during certain seasons. Similarly certain animals procreate during certain seasons. Of course there are birds and animals having no such seasonal procreation, but they are multiplied as a natural consequence. It is only human society that is regulating birth by marriage and by controlling internal and external nature. It is again human beings that give facility for evolving highly developed individuals by passing through material and spiritual attainments. Human souls get evolved by their own efforts while other living beings are passing through developments depending upon nature. I told you that discriminative power develops only in human beings. This power is the cause of distinguishing good from bad, happiness from misery and divinity from devilishness as men are answerable for all their actions in life.

DISCIPLE:- Am I to understand that all souls other than human beings are living without any

conception of good and bad and divinity and devilishness?

SWAMIJI:— Yes, they have no such conception. They go on enjoying as they please without any consideration of the future, they being activated by their instinct. Human beings consider the pros and cons of their actions before carrying on any work. Human souls alone aspire for higher attainments, sacrificing material pleasures of this world.

DISCIPLE:— There is a conception that human souls attain higher regions of Spirit. May I take it that they attain higher regions of Spirit as activated by this cosmic power?

SWAMIJI:— They attain those regions as the result of wonderful powers developed from their Karmas (actions). Every action will have reaction produced in this plane of earth as well as in the higher regions of Spirit. You know that our spiritual practices make our consciousness sublimated and that we get exalted experiences and revelations of spiritual truths. We believe that the soul of man will attain higher regions of Spirit after leaving gross bodies if we undergo spiritual practices. That attainment is the reaction produced by our practices. It is well



known that wonderful momentum of certain machines can generate the most wonderful power known as electricity. This power is generated as the result of the activities in this gross atmosphere, but the reaction is produced in the finer states of ethereous planes. Similarly sound waves are sent through ethereous planes as reactions of certain activities in the corporeal atmosphere. As we can catch the sound wave and reproduce the sound through certain machines we are able to believe that such reactions are produced as results of broadcasting activities. You know that there is a wonderful development produced by the wonderful life and attainments of Sri Ramakrishna in the plane of ideas in spiritual matters in this age. He lived in India in a temple at Dakshineswar but His life has moulded the thought current of the society of men all over this world. There is a growth towards universal conception of Godhood as lived and experienced by Him. All such developments are reactions of His life and experiences. From these facts you can know that no action will be in vain. All our activities in this plane of earth will produce changes in elemental and electronic states of existence. You know that no element or any material substance can attain nilness although the nature may change. Similarly no action can be there without producing a reaction.

If the action is done with attachment it has to produce a reaction affecting the doer. If there is interest in getting the results of our actions there will be bondage and the reward will be attained. We see that human beings are carrying on all activities with certain purposes in view. Animals and birds are not considerate as human beings and they carry on all activities as directed by senses. As there is no discriminating power developed in them they are not bound to have the reward realized. Man is the only being who is having this power of discrimination developed in him and he is answerable for all his activities.

DISCIPLE:- All our actions are not done with the intention of harming others. Some of them hurt other living beings unintentionally. I have heard that we have to answer for actions done knowingly or unknowingly. Do you think that sins committed by us without our knowledge will affect us.

SWAMIJI:- I do not say that there is sin as a result of any action. It may be that those actions are capable of bringing reactions of unhappy nature. Unknown harms done to others produce misery to those souls and I am sure that those miseries will be reflected in the doer also. You have heard of three kinds of miseries described in scriptures. Adhyathmika (pertaining to one-self) Adhidaivika (pertaining to divinities) and

Adhibhouthika (pertaining to material powers) are three kinds of miseries experienced by us. Miseries caused by our own actions wilfully done harming others are Adhyathmika in character. Miseries caused by unknown actions or actions done without any intention of harming others are treated as Adhidaivika and Adhibhouthika in character. These three kinds of miseries are being experienced by all human beings in this plane of earth. I have told you that these miseries are caused by our Karmas (actions in life). Some may realize results of their actions of this life in this life itself. But it is to be noted here that no one can realize all effects of his Karmas during the period of one life as he will be having activities till the last day of his life. You have heard that there are three kinds of actions of mind, speech and body and all these are answerable by a human being. Even at the time of death one may have mental activities of binding character. These Karmas bring up a power that will produce reaction and this power lead us at the last moment to a region suited to our existence. After realizing the effect of certain actions the soul of man may return to this plane of earth and take up a new body. Till one gets rid of his attachments with material pleasures and till he is enlightened the soul of man will pass through transmigrations in different bodies. The state of

Cosmic Spirit is the source of all individual souls and till the soul of man attains that state there will be birth and death in different bodies in different planes of existence. This is the circuit of an individual soul and this circuit will help the soul (consciousness) to evolve as sublime divinity.

DISCIPLE:- There is a possibility of completing the circuit by one birth alone. The soul that is born is having his consciousness, intellect, mind and senses in unmanifested state when one is born. Slowly they get manifested and at last they disappear into unmanifested state as you told me. This is a circuit of the individual soul and by this circuit the soul can attain the state from where it is manifested. Why do you say that there is transmigrations in different bodies?

SWAMI:- It is indeed a circuit of the soul that is taking place in one life. Some sages and saints declared that it is the only circuit of an individual soul. I do not accept that view. Brahman is sublime divinity and the essence of knowledge and bliss and all individual souls are manifested glories from that state of Brahman. If the soul was manifested from lower developments or from matter developed from Brahman that opinion could have been accepted as true. But we see various developments in highly evolved

souls while living in this plane of earth. Sri Ramakrishna, Lord Buddha, Sri Sankara, Lord Christ, prophet Nabi and thousands of others are highly evolved souls with wonderful spiritual developments. There are others who are evolved wonderfully in material life possessing different kinds of material powers in different places at different ages. If one soul is capable of attaining that state of evolution, all are sure to attain that state. Ancient sages declared that all are children of immortal bliss and it is the right of every one to regain that state which was our own. We see that there are some who are having that state of immortal bliss experienced during their lives in this plane of earth and it is to be concluded that the circuit of the soul of man is to gain that state of beatitude. You see that there are unevolved souls existing as birds and animals and there are such souls among men also. All these souls are heirs of that sublime state or immortality. Till that state is gained this circuit will continue:

DISCIPLE:- There is a possibility of evolving a sublime divinity after leaving this plane of earth as some believe. The soul of man may depart from this body and sink into the depth of an unknown state of existence where some may get evolved as immortal and some may perish by the will of God. It is God who created all these

souls by His own wish and in His wish they may attain beatitude or perish.

SWAMIJI:- I do not think that something can come out of nothing. That God's wish has produced all these universes and all souls existing in them is a faith maintained by many. There are others who believe that there is a wonderful existence known as Spirit Divine and in the glory of that Spirit wonderful developments take place in this cosmos. It is to be noted here that the wish of God does not produce this cosmos and all the souls existing in different planes of existence from nothingness. Material powers are existing in infinite expansion and the will of God or Spirit Divine will develop the cosmos and all visible and invisible objects in it from those powers. Similarly the spirit manifests as individual souls from the sublime state of divinity itself. The union of spirit and matter causes creation or manifestation of this cosmos. After passing through various transmigrations in different bodies the individual soul becomes free from the attachment to matter and attains Nirvana or salvation. You know that the individual consciousness is only a reflected state of the glory of Spirit in material powers. By attaining Nirvana this reflection vanishes. It was this reflection that was existing as 'I-ness' in a man and that 'I-ness' will vanish when the soul attains Nirvana or beatitude,

DISCIPLE:- It is very difficult to prove that the soul exists and it passes through trans-migrations.

SWAMIJI:- It is indeed difficult to prove the existence of a soul in man as it is beyond all our conceptions and knowledge. Yet we can understand that there is some kind of existence that gives enlightenment to all our senses, mind and intellect and that there is a wonderful divinity pervading the cosmos. This divinity is spirit or Brahman. In its glory the sun shines, the wind blows and the cosmic developments take place. It is very difficult to control even an atom that is the minutest particle of matter for a man who is well equipped with scientific knowledge and it is impossible for human beings to control any vibration of his own mind. If you do not control your mind you are not better than an animal. This control is done by the soul in a man while other creatures do not do that. I told you that the soul is manifested in a man only after passing through various transmigrations. Such a soul is existing in a human being. Similarly this infinite cosmos is getting developed in an orderly manner and it is existing under certain cosmic laws. These developments take place in the glory of the spirit pervading the cosmos and it is the wish of this spirit that maintains cosmic laws. I have

already described that all powers are moving in circuitous march and the movement will go on till it reaches the starting point. From my descriptions you can understand that the starting point of an individual soul is sublime divinity and till that state is attained the soul has to exist as an individual. Every individual has got likes, dislikes, desires and wants and naturally such souls will be in miseries. To go beyond miseries is the goal of all human beings. That state beyond miseries is being searched by all and that search is the circuit.

DISCIPLE:- All these explanations do not give any tangible proof about the existence of a soul and its course of transmigrations.

SWAMIJI:- It is not possible to give any tangible proof of the existence of a soul in man as the soul is not a material power. It is to be concluded by evidence and arguments that there is something wonderful existing within by the glory of which the body, mind and consciousness get activated. You know that the body will not last even a day without the pervasion of something unknown and that unknown principle is the soul of man. It can be known and realized only in superconscious state as consciousness is only its glory shining through material powers. This



soul is passing through various transmigrations as I described so far. My descriptions are sufficient to prove the existence of a soul in man and its transmigrations through various bodies. You have heard that Sri Ramakrishna used to say that many of His disciples and followers were companions of Rama, Krishna, Christ or Chaitanya. While talking about Himself He said that the person known as Sri Rama or Sri Krishna is this Sri Ramakrishna. He also told about me that I was existing as a divine being in the highest state of existence before I was born this time. I know that I was born as a sage in this plane of earth in this land of India thousands of years ago and I was existing in that highest state of existence as a divine soul till my birth here. During my lifetime I had occasion to have the experience of certain departed souls and probably you have heard that I prayed for them and they disappeared. Sri Ramakrishna and many of His disciples had experiences of certain spirits during their lives. Swami Brahmananda had the association of a divine soul while he was living at Banares. He used to sit for meditation at 3 A.M. every day and this spirit also used to sit by his side and meditate. You will hear such narrations from many people in this world. If you can believe all these you can take them as proofs for the existence of a soul and its transmigrations in

different bodies in this plane of earth. Sri Ramakrishna had said that He saw the soul of Rani Rasmani, the founder of Dakshineswar temple and of her son-in-law Mathurnath leaving this plane of earth. He saw it while He was in an exalted state of trance. He had experiences of Lord Christ, Prophet Nabi, Sri Chaithanya and others during the period of His spiritual practices. From all these descriptions, over and above the declarations of our ancient sages and the scriptures you can have some idea of the soul and its transmigrations. You will have to admit that there are variations in the manifestation of capacity, intelligence and power in different individuals and in their experiences of happiness and misery. If you take that this creation is made by a God, it is to be clearly understood that a just God cannot do this injustice and make innocent souls suffer. If you take that material powers are the causes for these developments, there is no doubt that such variations cannot take place. You can see that all bulbs of the same voltage will be giving the same degree of light. You may conclude that these variations in manifestation and experiences are due to Karmas (actions) of various lives and evolutions of differing degrees.

DISCIPLE:- In spite of all these explanations

I am not convinced that there is rebirth after death. Lord Buddha is said to have remembered about His past lives just before becoming enlightened. It is believed that all those who attain Nirvikalpa state of Samadhi will get revelations about their past lives. If there is any possibility of proving some such cases, I think that the theory of rebirth can be established.

SWAMIJI:- It is to be noted that such statements made by others may not be acceptable to men of modern age. I have told you that I prayed for some departed souls for their elevation. Can you accept my statement? You have stated that Lord Buddha was remembering all about His past life before getting enlightened. He was being duped by those divine powers who made Him declare that there is no God or the soul of man. You know that Lord Buddha is considered to be a special manifestation of Lord Vishnu appeared to make adjustments due to the changed conditions in this land of India. I do not understand the sense of saying that He had previous lives.

DISCIPLE:- He did not believe that He was an incarnation of Vishnu.

SWAMIJI:- How could He believe that He was an incarnation of Vishnu when He did not

believe the existence of Vishnu or any other God. Divine beings who approached Him to give Him revelations tried their best to convince Him that He was Lord Vishnu, but He did not accept their statements as He was angry with them. It is their practice to interfere in the lives of great sages to dupe them and try to hinder them from the highest attainments. They want that all human souls should attain the plane of God-consciousness and exist there instead of attaining the higher regions. Lord Buddha wanted to attain the highest state of experience. You may ask why He decided to attain that height when you say that He was a manifested glory of Lord Vishnu and that Lord Vishnu is the Lord of Vaikunta. There is a cosmic secret to be disclosed that this plane of earth is the state where a soul of man will get the fullest developments. One has to come to this plane to get evolved as Brahman. It may be that Lord Buddha wanted that He should attain Brahman as He was born as a man. You will see that Sri Ramakrishna also had to fight with His Mother Divine to go beyond the state of God-consciousness and to attain Brahman. In the case of Lord Buddha, He had no previous life as He was a special manifestation for a special purpose. Yet, these powers duped Him with revelations of His past lives. It was indeed good in a way as He could accept the theory of rebirth

from such experiences. His theory is that the individual soul is only consciousness and that consciousness has to pass through various trans-migrations to get evolved and to attain Nirvana. It is these divinities that give revelations about all these cosmic secrets. You might have heard that there are men who remember about their past lives even at this age. These divinities play by giving such informations to some so that the faith in rebirth will exist. It is they who make some founders of religions declare that there is no rebirth after death and that the soul of man will either attain immortality or perish in hell. These divinities tried to dupe me in various ways during my life-time. You know that I was existing in Para-Siva Mandala in the highest state of existence. They appeared in that state and brought me down to make adjustments needed at this age. It is they who brought down Sri Ramakrishna as a special manifestation of Mother Divine to make researches in spiritual science. I was destined to make conclusions and I tried to declare those conclusions before this world. They again tried to dupe me by prompting me to write certain books on cosmic secrets as I am dictating now. You know that I used to hear lectures on new topics that I had to deal with and I used to deliver lectures as I heard from them. It is to be noted that they used to possess my voice and

speak on some occasions. At last they duped me by taking away my life before completing my work of writing these books. It seems that it was their intention to bring me down once more to carry on my desire. I had to remain in the state of cosmic consciousness as others do as I had this desire of publishing these books. I know that I was existing as a manifested glory of Brahman from beginningless past in the state of Para Siva Mandala, the highest state where one can remain in communion with Brahman. After leaving the body of Swami Vivekananda I had to exist in Cbit Sakthi Mandala on account of my desire to publish certain books. But due to divine ordination I am able to fulfil my desire in a wonderful manner through you. After completing the publication of two volumes of these series I am free from my desire and bondage and I can now understand all about me. I do not want to disclose all those secrets as they are of no use to this world. You can understand from all these descriptions that these divinities are carrying on cosmic duties as directed by Mahamaya and it is they who maintain differentiations. Sri Ramakrishna was a manifested glory of Mother Divine and He got evolved as Brahman. Yet, these powers wanted that He should remain in a lower stage known as Bhava Mukha. It was indeed good, for He was to lead and guide many

to the kingdom of God. You will see that crores will come under His banner and attain the Kingdom of God by following His footsteps hereafter. It is the desire that binds us and it is the desire that causes rebirth. I found that I can carry out my desire without being born again and I am free now.

DISCIPLE:- I wonder to hear that you were being duped by divine powers. You say that you were brought down by these divine powers from that exalted state of existence, but Sri Ramakrishna said that He brought you down from that state. I am puzzled to understand the sense of all these differing statements.

SWAMIJI:- You know that Sri Ramakrishna saw a wonderful vision in an exalted state of trance that He was going higher and higher in the plane of light passing through different spheres where divine beings existed and at last He reached a state of light where a few individuals existed as divine glories. There appeared a child from that state of existence and that child approached one of the sages existing in that state of existence and requested Him to come down to this plane of earth. You know that this vision was only a symbolical experience to explain what Sri Ramakrishna was as He understood that that

divine child was Himself and that sage was myself. All can understand that the meaning of the vision is that Sri Ramakrishna was only a manifested glory of that state of existence and that I myself was a glorious being existing in that state. It is also clear that the divine power pervading in that state approached me and requested me to take birth in this plane of earth. You know that Sri Ramakrishna cannot come to that state of existence with a human body after He was born in this plane of earth. It was only a symbolical experience given by His Divine Mother to declare what He was and what really I was. You remember that He declared that I was Siva and that He was Sakthi in human forms and that hearing these declaration I got wild.

DISCIPLE:- Why Swamiji, you yourself have declared while you were a child that you are Siva. Why did you get angry when Sri Ramakrishna declared that you are Siva? Not only that, He also used to give you all sorts of offerings saying that you can digest all sins as you were the burning fire of knowledge. I have read in some books that you declared a wonderful truth about you: You were asking one of your disciples whether he can conceive the greatness and glory of one who feels that he will have salvation only after all others attain salvation. I have also read



about your declaration that you are willing to go to any hell if you can give elevation or salvation to one individual soul. All these declarations give me conviction that you were born as a glory of Lord Shiva who bestows Mukthi.

SWAMIJI:- In those days I was in a worldly trance and I was enveloped in ignorance about myself. Those who are born in this world are surely enveloped in ignorance even if it is an incarnation of God or a messenger from God. Those who are born with a special mission in life as ordained by Mother Divine or the ordaining power may have an exalted state of trance and during that state of trance they may declare various truths, but again they may be in the state of worldly trance. Now I can tell you that I was in that exalted state of trance once in a while although I was enveloped in ignorance at other times. You know that I felt terribly upset when I was in America, in an unknown land with no financial facilities to live there. Is it not due to ignorance. I could have trusted that I was a special manifestation from the kingdom of Lord Shiva and need not get upset. It is indeed not under the control of human beings to be beyond the control of these divine powers while in a human body. Lord Shiva is said to be the Lord

who gives salvation to human souls. It is needless to say that divine knowledge is the aspect of Godhood that annihilates worldliness and gives salvation. I am a knower of Brahman and I was existing in that exalted state in deep meditation on Brahman. If you consider these facts you can say that there is the aspect of Shiva in me. In fact there is no Shiva or Vishnu in that state of existence. It is a state full of divine knowledge and light of bliss. In spite of my being in such an exalted state, these powers induced me to come down to this plane of earth to carry on their works. Manifestations from the state of Mother Divine are called divine powers with whom Sri Ramakrishna used to talk. It is they who appeared before Rani Rasamany to ask her to build a temple giving up her pilgrimage to Banares and other places and also before Sri Ramakrishna to give Him various instructions and realizations. One such power appeared and duped me by asking me to come down to this plane of earth. Again it is such a power that prompted me to write these books while in a human body. You have heard that Sri Ramakrishna used to say that He wants to take a cup of water or a piece of sugar-candy before He went into the highest state of Samadhi so that He will come down from that state on account of this desire. Similarly they duped me with a desire to publish these books

before I left this plane of earth. They were planning to bring me down once more to see that the work started by me is thriving. In the glory of Brahman I managed to bring out these books in a wonderful manner as I am unwilling to come down to this plane of earth again.

**DISCIPLE:-** Sri Ramakrishna is said to have declared that He will come again after a few hundreds of years. Is it also due to the influence of these powers?

**SWAMIJI:-** Yes, the whole life of Sri Ramakrishna was guided by the power divine whom He called as Mother Divine. Whatever He knew from Her He declared before His devotees. He told about me, about all His disciples and followers and about the future movement as He heard from His Mother. His future advent in this plane of earth is decided by these powers.

**DISCIPLE:-** What Swamiji, was He not a special manifestation from the state of Mother Divine and was He not born for the good of this world? Do you say that He was being duped by these powers?

**SWAMIJI:-** There are various secrets unknown to you. All souls are from that exalted state of

Mother Divine. It is indeed true that Sri Ramakrishna was manifested from the state of Mother Divine with a special mission in life. He was to practise different methods of spiritual practices prescribed by different faiths and religions and declare their goals as one, although paths are many. He was also destined to declare the truth that God exists and He can be realized as we conceive with faith and devotion. In this age of material science He proved these facts by making His own life a spiritual laboratory. But there is another secret that all manifestations as individualized beings will have self-consciousness in them. By attaining the highest state of super-conscious experience His self became Brahman. Yet He was asked by His Mother Divine to be in the threshold of Brahman to lead and guide human souls.

**DISCIPLE:-** He is treated as an incarnation of God by devotees in these days. Do you think that He is an incarnation?

**SWAMI:-** All are incarnations of the sublime principle known as Brahman. He had a special mission in life the like of which no others had. He was to prove the existence of God and to declare the harmony between different faiths and religions. I did not consider Him to be an incarnation as He was much beyond that state of God. I said that He was not a personality and that He

was a principle beyond all differentiations. Individual Gods belong to different faiths and religions and they are sure to be narrow in their outlook. In His case He was much beyond all sectarian views and He was a common principle acceptable to all. The result is that He is being followed and worshipped by many all over this world irrespective of caste, creed and colour. I do not call Him an incarnation of God as it will be lowering His glory. He is the sublime principle and He had that sublime state of experience while He was in a human body. It is my conviction that His life in this plane of earth is going to evolve out wonderful conceptions about Godhoods.

DISCIPLE:- Swamiji, your descriptions gave me an idea that He was having self-consciousness manifested in Him although He was a special manifestation of sublime divinity. I could not understand the sense of that description

SWAMIJI:- You can understand from His life and teachings that He had various aspects developed in Him. He was a devotee and at the same time He was acting as an embodiment of sublime divinity in a human form. His life was a conglomeration of different aspects of human nature as He was ever in an exalted state of trance. His Mother Divine was existing in Him and various other powers were also existing in Him while He

was living in this world. The presence of these powers caused exalted state of trance and He was having various moods in that state. You know that an individual soul will have limitations while in a human body. It is the nature of a soul of man to be depending upon God who is the power that controls the affairs of this universe. He had such an attitude in Him existing always manifested. Again, He was acting as wonderful divinity unpolluted by anything material, He was having different moods as Mother of the universe or Lord Krishna and so on at times. I told you that He was ever in the state of a wonderful trance and no one can understand what His state was. Such sublime state of divinity was shining manifested in Him. He Himself worshipped His photo seeing Mother in it. Let us not discuss more about that ununderstandable divine state now.

DISCIPLE:- I like to know if that wonderful soul is still existing as we believe as our guide.

SWAMI:- Yes, it is existing as a manifested glory in Brahman. It was for the good of mankind that such a manifestation took place in this plane of earth and it is existing as individual divinity in Brahman. This may be ununderstandable to any. Yet I say that it is existing in the state of Nirvikalpa Samadhi.

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## **SRI RAMAKRISHNA AND EVOLUTION OF COSMIC GODHOOD.**

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DISCIPLE:- Swmaji, you have described about the evolutions or developments taking place in higher regions as the result of the advent of Sri Ramakrishna as a wonderful divine manifestation in this plane of earth. I am in need of knowing what will be really taking place as I am convinced that the real existence is Brahman alone. You have described about four Padas of Brahman and the different planes of existence in all of them. You mentioned about sublime state of divinity as the substratum and its manifested glories as Para Siva, Siva and Vishnu. You have again mentioned about Para Sakthi, Chit Sakthi and Vaikunta Sakthi as manifested glories existing in higher regions. I find them as manifestations of glories of sublime divinity only. You have described different states of existence of varying experiences. I find that those states are mere descriptions of glories of the same infinity known as sublime divinity. You have described that planes of darkness exist within Bhoomandala or the gross universe. It is within Annamaya

Koasha or the sheath of food of Brahman. The sheath of vital force or Prana and the sheath of mind of Brahman are said to be the sphere of moon or Chandramandala in the cosmos. Similarly the sheath of intellect of Brahman is said to be the sphere of the sun and the sheath of bliss of Brahman is again mentioned as Vidyunmandala or electronic plane of cosmic consciousness. Brahman, the sublime state of divinity exists pervading all these states and yet it exists as unmanifested divinity beyond all these states. I do not find any need of manifested Gods of cosmic or individual glories. Brahman alone exists as the basis of everything and in the glory of Brahman all developments take place in the cosmos from material powers. It is again in the glory of Brahman that the whole cosmos is existing as a wonderful phenomenon. You have described that Sri Ramakrishna will manifest in the plane of God-consciousness as the Lord in that plane in the form of the Paramahansa of Dakshineswar with the soul of Lord Krishna, that His glory will appear in the higher region of that state or in Brahmaloaka as a wonderful divine light, that He will appear as cosmic glory in the state of cosmic consciousness, that another glory of His will appear and exist as Chitpuman in Samadhi in the Parasiva Mandala and that He will exist in the state of sublime divinity of



Brahman in eternity. These descriptions are ununderstandable indeed. I would like to hear in details about these developments.

SWAMIJI:- There are inconsistent views expressed by me as stated by divine powers. They want to have differentiations maintained in the higher regions also. Sri Ramakrishna is a name for a wonderful personality that is a conglomeration of different aspects and powers. You know that the man Gadadhara Chatterji is an individualized soul from Cosmic Spirit. It is stated that the glory of Vishnu existed in Him as His father had a vision while he was worshipping in Gaya temple. Similarly the glory of Shiva existed in Him as experienced by His mother in a temple of Shiva in His native village. I need not say that He was a manifested glory of Mother Divine as declared by Him. Mother of the universe manifested Herself and existed in Him to guide Him throughout His life. Various other divine powers and Nithyas (eternal beings) also existed in Him as described in the life story. Lord Krishna's soul also was in Him as declared by Him. Different Gods and Goddesses of different faiths and religions attained union in Him during the course of His spiritual practices. That wonderful personality of different aspects and powers was a manifested glory

of the Cosmic Being. You know that He was a devotee of Mother Divine throughout His life. That is the individual known as Gadadhar. Often He used to be in an exalted mood and at times He used to say that He will come again after a few hundreds of years to make further adjustments. Such declarations were made by Him in the state of trance and that trance was of Mother Divine. At the last moment He declared that He was the person who was Rama and also Krishna in later days and at that moment the soul of Lord Krishna was existing manifested in the body. This wonderful conglomeration of different souls and glories of Mother Divine was called Sri Ramakrishna. These divinities tell me that the soul of Sri Krishna will exist as the Lord of Vaikunta in the form of Sri Ramakrishna to bless and guide devotees. They are telling that the glory of Vishnu that existed in Him will exist in the higher region of Vaikunta known as Brahmaloaka or Sudarsana Vaikunta as a wonderful divine light and sages and saints will enjoy divine presence and be in communion with formless state of God in that region. Manifested glories of Mother Divine will exist in the state of Mother Divine as the glory of that wonderful plane of existence where souls of great and divine personalities will enjoy communion with cosmic

Being or Brahman. That wonderful light divine entered into the womb of His mother while worshipping in a Shiva temple in the village of Kamarpukur will manifest as Chitpuman in the highest region known as Para Shiva or Para-sakthi Mandala. You know that He had the highest experience of Nirvikalpa state of Samadhi during His life time. That experience is very rare indeed. The soul of Gadadhara Chatterji was a special manifestation of Spirit Divine and that soul as a result of super-conscious experience of Nirvikalpa state will exist in Brahman in eternity hereafter. These are the declarations made by these divine powers about the developments in higher regions as results of the manifestation of such a divinity in this plane of earth.

**DISCIPLE:**— Swamiji, you told me that you are the authority to make adjustments in higher regions also as you were the authority to establish the work in His name in this plane of earth. Now you say that these divinities have declared all these developments in higher regions. Will you kindly explain?

**SWAMIJI:**— You have heard of Adhikarika Purushas of different ages. Adhikarika Purusha means one who is ordained to be in authority. Manu, Vyasa and others are treated as Adhikarika

Purushas. I was destined to be the authority at this age. They have declared these arrangements for my approval. There is a secret unknown to human society to be disclosed in this connection. These divine powers carry on divine duties as directed by human souls who remain in authority for the time being. You might have heard that Manu was one of the important Kalpa Niyamaka Purushas of Hindus. Similarly you may have heard that Indra is a human soul who has carried on many Yagas and other Vedic sacrifices although his associates are divine powers or presiding deities of nature. You can understand from all these facts that these divine powers work as directed by a human soul who is highly evolved in spiritual life. I was existing in the highest state of divinity in communion with Brahman. That state is beyond all differentiations of names, forms, faiths and religions and that is the highest state a human soul can attain. These divine powers who are glories of Mother Divine brought me down to make adjustments of this plane of earth at this age of material science. I tried to do such an adjustment while I was in a human body, but before completing that work I had to leave this earth as these powers interfered. They thought that I may be coming to this plane again to complete the work of adjustment, but I am not willing to come again. I am satisfied

that I have done my work as a Sanyasin and given ideas and ideals for another one thousand years more. These powers made me declare that I will publish these books and took me away before carrying on that work as I desired. I made another declaration that for the period of fifty years the work in His name will go on as planned by me as prompted by these powers. Now I understand all these secrets as I have become spirit. You know that the soul of man will have to be born again and again as long as there is a bit of desire in him. They kept up some such desires in the mind of Sri Ramakrishna whenever He was going to dive deep into Samadhi. He used to say that He wanted to have a piece of sugar candy or a cup of water and then go deep into Samadhi. That wish for water or sugar candy brought Him down from that exalted state of Samadhi. Similarly they made Him declare that He will come again after a few hundreds of years to this plane of earth as a human being. They were afraid that He may attain the state of Brahman after leaving this plane of earth as He had the most exalted state of Samadhi. Innumerable human souls will follow and worship Him in future. These divine powers know all such secrets and they told Him all these while He was alive. It is for blessing and guiding devotees that His individuality will exist.

DISCIPLE:- Why did you come down from that highest region to make adjustments?

SWAMIJI:- I told you that these powers approached me with a request and I had to yield. Worldwide adjustments are needed at this age. They wanted some one who is existing in a state beyond all kinds of differentiations to take up such a work of making renaissance. But I have completed my work and I am unwilling to come again as a human being.

DISCIPLE:- What do you say Swamiji? There is that wonderful divine power called ordaining power who may force you to come again.

SWAMIJI:- No power can command me to come again. You know that Upanishads declare that a knower of Brahman can move about in any region as he pleases. I can remain in the highest region of Brahman, the Absolute as I want to do so hereafter.

DISCIPLE:- There is a saying that there is no existence of any individual soul in that state of Brahman. How can you say that you can exist in the highest region of sublime state of divinity.

SWAMIJI:- Sri Ramakrishna evolved such a

state of divine existence. He went into super-conscious state of Samadhi and yet maintained His I-consciousness as directed by His Mother Divine. That is the highest kind of cosmic evolution of Godhood. You may not believe that there was no soul existing in any plane of existence who had such a wonderful experience of Nirvikalpa state of Samadhi. Lord Buddha became lost in Brahman as he declared that there is no existence in Nirvana. Sri Suka and others had the experience of Brahman as Existence, Knowledge and Bliss Absolute. That is the manifested state of Brahman known as Saguna Brahman. The highest state of existence of Parashiva Mandala is the state where one can have the highest experience of Brahman. All souls of sages and saints exist in this state in communion with sublime divine state of Brahman. Sri Ramakrishna existed in the state of sublime divinity without disappearing like Lord Buddha. You asked me if an individual soul can maintain His individuality in that state of sublime divinity. I say that He was existing in that state as such a development was the need of this age. If one can attain that state, there is no doubt that others can also reach there. I will also attain that state and exist in the glory of Brahman.

DISCIPLE:— I trust that this is the cosmic evolution of Godhood beyond all differentiations.

SWAMIJI:— This indeed is the highest of evolutions. But there is a lower state where cosmic Being exists with a cosmic state of consciousness. That is also a state beyond all differentiations of names, forms, faiths and religions. That state is of His Mother Divine who is the source of all differentiations. This is the state of Saguna Brahman of Hindus or Father in Heaven of the followers of other religions. It is indeed noteworthy that Hindus have made this state of Brahman sectarian and others also conceive the state of God with narrow and bigoted views. Sri Ramakrishna alone declared that state of God as the source of all Gods and Goddesses of different faiths and religions and it is He who proved by His own life, practices and realizations that all religions are paths leading to the same God. This is in a way a new development here resulting a new development in that state of existence. Sri Ramakrishna may exist as the goal of all followers of all faiths and religions as different Gods and Goddesses attained union in Him while He was undergoing spiritual practices.

DISCIPLE:— Do you mean to say that there



will be a manifested existence of the personality of Sri Ramakrishna in that state of cosmic consciousness also?

SWAMIJI:- Yes, there will be a manifested glory of Mother Divine existing in that state also as all embracing divinity. You know that that plane is full of divine light and divine bliss. In that exalted state of bliss Sri Ramakrishna will exist as a manifested glory as stated before.

DISCIPLE:- There is another state of existence below that state as per your description. That plane is also said to be of divine light. I do not understand the distinction between these states.

SWAMIJI:- I am not interested to describe those states of existence as they are below my religion. These divinities are the glories who exist in those states to carry on divine duties. It is they who told me details about those states. That region is having differentiations of faiths and religions although it exists beyond name and form. Hindus alone conceive such a state of existence. My region is beyond all differentiations of all kinds. I have stated what I heard from these powers about those states of existence in the plane of God-consciousness. You need not ask me anything further about those states.

DISCIPLE:- I trust that these states of existence are pervaded by the same spirit as described by you. But you have stated that the experience in these states are of varying degrees of spiritual joy. Will you kindly explain the cause?

SWAMI:- Yes, the experiences of joy in different states of existence are varying indeed. You know that you will have exalted state of joy if you go to the higher regions of Himalayas. If you can go to the highest peak in Himalayas you may find the state there is most exalted state of joy. You will be able to have the view of the infinite expansion of space and you will have a thrill of joy as a result of that view. If you can go still higher into the sky where there will be no vibration of earth element your experience will be wonderful. You will be in the infinite expansion of space and the vibration there will be more thrilling with joy. You know that there is a pervasion of quintupled earth elements around this globe of earth. Beyond the region pervaded by earth elements there is the region of ether full of other elements. That region itself is full of thrilling joy. I have told you that the Kingdom of God extends infinitely in the fourth dimension. There are various regions pervaded by different kinds of unquintupled elements in that infinity.

The first stage is pervaded by all kinds of unquintupled elements. The state beyond that is pervaded by four kinds of elements of sky, air, fire and water as you know. The elemental state beyond that is free of water elements. Beyond that is electronic state. Now you can understand that the experiences in these regions in the fourth dimension will be of varying degrees of joy divine. The highest will be sublime beatitude. Beyond that state is the sublime state of divinity. You may be surprised to hear that there will be no experience of any kind in that state.

DISCIPLE:- Do you mean to say that all our spiritual joys are from material powers only?

SWAMIJI:- The source of everything in this universe is Spirit Divine. It is the essence of bliss and knowledge and it is from this Spirit alone that all experiences are received. But these experiences are getting realized through material powers. You know that the corporeal universe is also pervaded by Spirit. You do not have the experience of spiritual joy here as this state is pervaded by all kinds of quintupled elements. Similarly mental plane is above this state. The experience there will be joyful as that state is pervaded by unquintupled elements. Intellectual plane is beyond that state and that plane is

pervaded by pure elements of fire, air and sky. I need not say that that region is full of divine joy. Beyond that state is the region of cosmic consciousness full of sublime state of beatitude. These are five sheaths of Brahman. The sublime state of divinity exists manifested as this cosmos as above stated and yet it exists infinitely beyond all these states. It is in this state of sublime divinity that the soul of that individual known as Gadadhar shines. His sublime state of consciousness shines in the region of cosmic consciousness as its glory. Similarly His intellect and mind will shine as glories of cosmic intellect and cosmic mind. These are the wonderful developments taking place as a result of that wonderful manifestation in this plane of earth. You know that the mental plane in this gross universe also is getting changed as activated by His ideas. Similar changes will take place in higher regions as well.

**DISCIPLE:**—Swamiji told me that these divinities are declaring that Sri Ramakrishna will appear in the state of Vaikunta. You said now that they are the authorities of that plane and that you are to exist in a higher region. Why have they come to you to make these declarations.

SWAMIJI:- You know that He has entrusted me the whole responsibility of His work and also the power that He accumulated through His wonderful and unheard of spiritual practices for years together. You might have heard that He told me that He will remain wherever I desire that He should remain. On account of all these declarations by Him and also on account of my being in the authority in the higher regions of spiritual existence they wanted to consult with me in this matter. But I am not interested in the affairs of the lower regions full of peculiar state of trance.

DISCIPLE:- Why Swamiji, is the state of trance so bad? Sri Ramakrishna was having a wonderful state of trance throughout His life.

SWAMIJI:- Yes, He was having wonderful state of trance. His trance was of a violent type in the beginning. You know that He gave blows to some people in that state of trance due to the influence of these divine powers. People in this world may live in their own way. There is no possibility of rectifying them by this kind of behaviour. Yet not knowing what he was doing He behaved abnormally in those days. During the latter part of His life He was having devotional trance combined with knowledge. Yet He

used to behave like a child. You know that I used to mock at all who tried to imitate Him in those days. This age is of material science and people may not care for your declarations in the state of trance. The need of this age is a wonderful development of spiritual science and that development also is seen in His wonderful life which was a conglomeration of different aspects.

DISCIPLE:- You declared that I am also in a state of trance. Am I being misguided?

SWAMI:- You are hearing my dictations that others cannot hear. You are also hearing various discussions between different powers and myself. This is due to your state of trance. You will be hearing such voices throughout your life. These divine powers wanted to interfere and make your state of trance also violent, but I did not allow them to do so. You will have to ask me for every important decisions as you are subdued by me. I am spirit and you are a human soul. You cannot fight with me. In spite of your unwillingness to write and publish these books you are obeying me. In my glory you are getting the needed help from unknown quarters. Revelations you get from me are of superzonic nature and you do not understand if they are true.

I too was not a student of material science, but in the glory of Brahman I am getting these revelations.

DISCIPLE:-- I like to know what these powers are and how they possess human consciousness.

SWAMIJI:-- These powers are of two kinds. One is having electronic power and the other elemental in character. You know that atomic energy is doing wonders now. In the glory of Spirit Divine wonderful powers appear without scientific process. Astral bodies of all beings are made of atomic power as I have described so far. Causal bodies are made of electronic substance as you have heard from me. You know that our consciousness is abiding through electronic power and as such the powerful individual who is a divine power can subdue the weak. These powers are existing either as eternal beings or as temporary manifestations as individuals and they can possess human consciousness and subdue the possessed. You have heard of the possessions of departed souls. They are human powers and are not so very powerful. Those who are mentally strong may not be preys for such spirits. Violent trance means possession of astral body and divine trance is possession of causal body. There is another kind of trance of divine knowledge.

That is the state in Parasiva Mandala where one can bear divine knowledge or know within oneself. That state of trance was meant by me when I said that you will be in a state of trance. It was a wonderful struggle that you had to face and I am glad now as you have conquered all those powers who wanted to drag you down. It was in a way a fight with me as you became my medium in writing these books. These powers have interfered in various ways as they did not like these secrets to be published. There are repetitions and unnecessary descriptions on account of this struggle. I could not help you in conquering these powers as this body is not mine. Anyway I have got various secrets revealed as I am a witness for all these fights. They wanted to prevent you from spiritual practices and also hearing my dictations. You might have done wonderful spiritual practices as they say in your previous lives and effects of such practices may be shining now. These powers wanted to obstruct your progress in an unheard manner. I have no idea of such fights of very low nature. You have conquered them now and you will be free from these powers hereafter. I have learnt some secrets about the change of bodies mentioned in some of the Upanishads by witnessing these struggles. All living beings



die and take other kinds of bodies when they leave the planes of existence where they were living for some time. Men give up gross bodies when they leave this plane of earth. The soul leaves the body with an astral body if he is to go to any of the planes within lunar or solar spheres. It is stated in one of the Upanishads that the soul of man gets purified his astral body in different stages of his march towards the highest state of the Kingdom of God. Those purifications are done by divine beings who appear in those states. Purification means elimination of water elements in the first stage and infusing divinity in the second stage. There is another purification of eliminating all elements and making the body made of elemental powers only. The body made of elemental powers (Thanmathras) will exist in the highest state of Brahmaloaka. It is needless to say that the body of the soul existing in the cosmic state of consciousness will be of electronic substance. All these purifications are done by divine powers existing in those states. They appear and ask the soul of man to make various vows pointing out the defects by revealing past actions full of sins and also good works done by him. Those souls get shocked when they know about their horrible past and get the needed changes in the astral bodies. Then again these

powers infuse divinity into them and compel them to take certain vows. Thereby astral bodies are deified and purified. I told you that there is death in all those regions also. At the end of the life there, the individual gets a trance and he forgets all about the state of existence in that state. He gives up the astral body and the body made of electrons and he gets down from that state and enters the womb of the mother of his next life as individual soul only. Till then he has remembrance of his past experiences in gross and astral bodies, but after giving up the astral body he forgets all about the past. The new baby will have to develop its senses, mind, intellect and even manifested state of consciousness in the new body only. There will be development of his consciousness according to the evolution he had after passing through various lives. You know that the individual's consciousness is only a reflected state of the centre in spirit known as I-ness. That centre is having all its past experiences and evolutions in seed form. Now it is clear that this centre of I-ness is the individual. This centre is manifested from the state of Spirit Divine known as Mother Divine or Saguna Brahman or God in Heaven. It is again to be noted here that those who have attained the state of Samadhi while in a human body have

attained super-conscious state of existence and they can attain Brahman direct from gross bodies without the aid of divinities. You may be thinking about followers of other faiths and religions as they have no conception of divinities to lead human souls after death. They too have the conception of purification or test by demigods or angels in the Kingdom of God. The process is more or less the same as that of the confession of the followers of Lord Christ to get rid of their sins and be purified. It is only a symbolical practice resembling the purifications in the higher regions. Symbolical actions will have wonderful effects in life as you know that Sri Ramakrishna used to undergo such practices. He took dust and gold in His hands and threw into the Ganges stating that they are of the same value. He cleaned latrine and licked Payasam (a sweet preparation with milk) and filth considering that they are alike and that He will annihilate the feeling of high and low and good and bad. These were symbolical actions capable of leading Him to His ideal. The process of miseries in hell need not be described as they are terrifying and shocking. The soul of man shudders at the horrifying experiences there and thereby the atomic and electronic bodies get annihilated. These purifications are also done by divine powers of that plane of existence.

**DISCIPLE:-** Those who do not believe in the existence of higher regions of spirit cannot attain those states as per my understanding. Am I correct in my conception?

**SWAMIJI:-** Those who do not believe in the existence of God need not be essentially bad. Many of them are noble souls aspiring to do good to others. Due to changes that take place at the time of death they may sink into a state of darkness for sometime but on account of their desires to do good, if they were good, they may be born immediately or they may attain the higher region of heaven and enjoy fruits of their good actions. After the expiry of the effects of their actions which they are to enjoy in that dreamland of heaven, they will be born again in this world as they are not liberated. I need not say anything about those who were leading notorious lives.

**DISCIPLE:-** Swamiji told me that you do not or did not consider Sri Ramakrishna as an incarnation of God. You said while you were alive that He was Avatharavarishta meaning that He was the highest among all incarnations. Will you kindly clarify these statements?

**SWAMIJI:-** Yes, I might have declared that He was the highest among all incarnations considering His divine state. He established

harmony between different faiths and religions and He lived wonderful spiritual life. Such a divine manifestation was never heard of in the history of mankind. He was a manifested glory of wonderful divinity in this world and I declared that He was the highest among all incarnations. That does not mean that He was an incarnation of a personal God as conceived by you. Ununderstandable divinity manifested in the form of a human being was known as Sri Ramakrishna. His life was a conglomeration of various aspects and divine powers. Not knowing all these details I declared Him to be the sublime principle and at the same time the highest among all incarnations of God. Now I see that all those declarations are true in His case. Hindus consider that Lord Rama and Lord Krishna were the highest incarnations and innumerable devotees follow and worship them. The soul who existed in Rama and also in Krishna was shining in the life of Ramakrishna. He was an incarnation of God if you take that fact into consideration. But He was beyond that state of God as He was from the plane of Saguna Brahman as you know now. He was a Paramahansa of the highest order unlike all other incarnations.

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